SOME BRIEF

MEMOIRS

OF THE

LIFE

OF

DAVID HALL;

WITH

An ACCOUNT of the Life of his Father JOHN HALL.

To which are added,

Divers of his EPISTLES to FRIENDS, on various Occasions.

LONDON:

Printed and Sold by LUKE HINDE, at the *Bible* in *George-Yard, Lombard-Street*, 1758.

BRITISH MUSEUM

SOME BRIEF

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OF

DAVID HALL.

PUrſuant to the Direction of CHRIST our LORD,— *Gather up the Fragments that nothing be loſt*, it is in my Mind to commit to Writing ſome Remarks of the LORD's gracious and gentle Dealings with me DAVID HALL, who have above fifty Years incluſive kept a Boarding-School at *Skipton* in *Craven*, *Yorkſhire*, apprehending it to be inconſiſtent with the ſaid divine Precept, that any Thing bleſs'd and broken, by the Hand of JESUS, ſhould be trodden under Foot in the Duſt, though it might appear ever ſo diminutive in the Eyes of ſome.

I was born at *Skipton*, aforeſaid, the 22d of the Tenth Month 1683. My Father and Mother, Born at *Skipton*.

Mother, JOHN and ELIZABETH HALL, were ſignally own'd and bleſs'd by good Providence: They were both convinced of the Truth in their Youth, and receiv'd the ſame in the Love of it, having had their Education in the Way of the Church of *England*.

Soon after my Father had join'd himſelf in Society with the People called *Quakers*, he receiv'd a Diſpenſation of the everlaſting Goſpel of Peace, even a living Teſtimony to the Truth, of which (as he often ſaid) *he was throughly convinc'd in a ſilent Meeting*.

In the Times of Perſecution they freely ſuffer'd the Spoiling of their Goods for Truth's Sake, whereby they were reduced to a low Ebb, as to their outward Circumſtances; but the LORD, who bleſſeth the Proviſion of *Zion*, and ſatisfieth her Poor with Bread, and ſupports his faithful Servants in all their Sufferings, wonderfully bleſs'd the little Baſket, and the ſmall Store, and the poor Endeavours of this pious Couple; of whom it may be ſaid, as in *Iſaiah*,

Iſai. lxiii. 8, 9. —*So he was their* SAVIOUR. *In all their Afflictions he was afflicted, and the Angel of his Preſence ſaved them; in his Love and in his Pity he redeemed them, and he bare them and carried them.*

But 'tis obſervable, and hath by many been taken notice of, that thoſe Perſons who were the officious Agents in ſpoiling theſe two religious Friends, ſeem'd to be remarkably blaſted,

as

as to their temporal Affairs; which Obſervation hath alſo been made concerning the rigid Perſecutors of the LORD's innocent People in divers Places.

They had five Children; the firſt and fifth whereof, being Sons, died in their Infancy; the ſecond and third were Daughters, who in two Days Time both died of the *Small-pox*, and were buried in one Grave on the 23d of the Seventh Month 1693, the one aged about eleven, and the other about twelve Years: At which Time, I being in the tenth Year of my Age, their only ſurviving Child, lay grievouſly afflicted with the *Small-pox* alſo, inſomuch that my Life was deſpaired of by moſt that ſaw me; yet HE, who can raiſe the Dead to Life, reſtor'd me, a poor miſerable Creature, a moving Object of the Pity and Commiſeration of all that beheld me, through unaccountable Difficulties, (far beyond Expectation) from the very Brink of the Grave; yea, by degrees, to a pretty good State of Health, and Conſtitution of Body, notwithſtanding ſome of the Relicks of that dreadful Contagion have attended me to this Day, and expect will to the End of my Race, *viz.* ſomething of a *Nervous Diſorder*, not much unlike, in its Appearance, to a *Palſy*, which at firſt was ſo ſtrong that I could ſcarce, for a conſiderable Time, either plainly ſpeak one Word, or diſtinctly diſcern any Object; neither could I ſtand or walk alone, my Aſpect and Appearance being near like that of an *Idiot*, yet,

My bodily Diſorder.

yet, by little and little, I recruited, and ſomewhat recover'd my depraved Senſes; ſo that (after my piteous Manner) I walk'd and rid about Home for the Space of five Years, or thereabouts, not likely ever to be capable to follow any Buſineſs, whereby I might get a Livelihood.

I had my Education at *Skipton*'s Free-School.

About the fifteenth Year of my Age I aſſay'd to reſume and open my *Grammar*, which I had abruptly clos'd and thrown by, when attack'd by this ſore Diſtemper, which thro' the Bleſſing of God upon my diligent Application, and (almoſt) inceſſant and indefatigable Studies, I did, with ſo good Succeſs, under the Inſtruction of my beloved Maſter, George Croft, Maſter of the Free-School at *Skipton*, that, in five Years Time, I attain'd ſo much of the Knowledge of thoſe call'd *learned Languages*, that I was judg'd by my ſaid Maſter, to be fit for *Cambridge* or *Oxford*: And with this good Succeſs, and thro' the Mercy of kind Providence, I was, in a good Meaſure, mercifully preſerv'd in the aforeſaid School, from running into the Liberties which Pupils at ſuch Places are very liable to be drawn into; yet I muſt, from real Experience of a Caſe of this Kind, ſay, (conſidering the many bad Examples, undue Liberties, Difficulties and Dangers that Friends Children may expect to meet with, that are imprudently and unadviſedly put to ſuch Schools) all Friends, who have their Childrens Welfare at Heart, ſhould

Friends Children ought to be put to Friends Schools.

be

be very careful not to expoſe them to thoſe Dangers.

I may give three Reaſons for my being put to ſuch a School; 1ſt. I had no Probability of getting my Bread if I ſhould not attain to a good Share of Learning, being unfit for mechanick or ſervile Labour. 2dly. We having no Friends School near us, I was not in ſuch a State of Health or Strength as to be ſent abroad as a Boarder; and in caſe I had been fit; 3dly. My Father's Circumſtance in the World (I ſuppoſe) would not have been ſufficient to anſwer the Expences of Board and Schooling: Therefore I was excited to exert all my Faculties (though ſmall in Compariſon) to attain ſo much Literature as might in ſome ſort countervail the Diſadvantages I laid under on the Score of my bodily Weakneſs; and by my unwearied Sedulity, under the Bleſſing of Providence, I outſtripped my Fellows that were endow'd with larger Parts than myſelf: So was the Maxim once more verify'd, ——— Great Diligence makes up for ſmall Parts.

Sedulity maſters Difficulty:

Gutta cavat lapidem, non vi, ſed ſæpe cadendo.

On the 27th of the Tenth Month 1703, I open'd a School of my own in my Father's Houſe, which, through the Aſſiſtance and continued Bleſſing of God upon my honeſt Endeavours, I manag'd in ſome degree to good Purpoſe, though through many Exerciſes on various I begun to teach in 1703.

Had once 43 Boarders.

Accounts, having conſtantly in our Houſe Boarders, ſometimes above forty in Number.

Skipton's Prieſt is troubleſome.

I met with no ſmall Diſturbance from *Roger Mitton*, Prieſt of *Skipton*, who (in vain) endeavour'd, for ſeveral Years, to root out the *Quaker*'s Seminary (as he ſtil'd my School) at *Skipton*: In vain ſaid I? Yea, verily, for he could never obtain his deſired Ends, neither by caſting me into Priſon, nor any other Ways extirpating my *Seminary*, as he call'd it, though he rigidly proſecuted me both at the Quarter Seſſions and in the Spiritual Court, ſo call'd, at one and the ſame Time, for teaching School without Licenſe.

But before I proceed to ſay any more on that Head, let me relate to the Reader, that God, who is no Reſpecter of Perſons, but in his univerſal Love, ſhineth in the Hearts of all Men, in a Day of Viſitation, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ, like as the Sun in the outward Firmament, that greater Light to rule the Day, that lively Sign of God's merciful Extendings of univerſal and ſaving Grace and Favour to the Children of Men, diſplays its enlightening and comfortable Beams into and upon the ſolitary Cottages of the loweſt Subjects, as freely as into and upon the moſt ſtately Palaces of the greateſt Monarchs and Potentates in the Earth, graciouſly condeſcended to ſhine into my Soul, who was a deſpicable Creature in my young Years,

Years, whereby I ſaw myſelf, my own Frailties, Errors, and Unworthineſs on the one hand, and the Goodneſs and Greatneſs of my merciful and gracious CREATOR on the other; by which Sight and Senſe I was brought to an humble and grateful Acknowledgment of the LORD's wonderful Condeſcenſion, in regarding the very low Eſtate of me his poor Servant, who accounted myſelf as a Worm and no Man; ſo that divine Impreſſions being frequently made upon me, both in Meetings and in private Retirements, I was prevail'd on (ſomewhat like *Jacob* at *Bethel)* to enter into Covenant with the LORD my GOD, which Covenant the LORD ſignally fulfilled unto me, and helped me, his humbled Servant, in ſome degree to perform my Part thereof to my righteous LORD and Benefactor; ſo that I was manifeſtly bleſs'd in Baſket and Store, according to that ancient and conditional Promiſe to *Iſrael* of old: — *And ye ſhall ſerve the* LORD *your* GOD, *and he ſhall bleſs thy Bread and thy Water.*

I was viſited, and enter'd into Covenant with the Lord, in my young Years.

Exod. xxiii. 25.

Moreover, as Religion, and a religious Exerciſe of Heart, grew and increas'd in me, and I therein, I felt Drawings in my Mind to ſay ſomething in religious Meetings by way of publick Teſtimony; to which Concern, after divers Reaſonings and Conſultations, I at length gave up, on the 20th of the Ninth Month 1711, in the Meeting-houſe at *Rillſton*, (*Thomas Burton* from *Norwich* having appointed a Meeting there that Day) which my firſt Appearance was on this

I appear'd firſt in publick the 20th of the Ninth Month 1711.

My firſt Teſtimony.

this wiſe, with a loud Voice, — *It's weightily upon me to ſay*, Friends, *Stand open! Stand open! Stand open! Oh! how few are concern'd for the Afflictions of* Joſeph! *Look not about you, but open your Hearts to the* LORD! *Make ready, and, I believe the* LORD *will be near to your Comfort and his own Praiſe, to whom be Praiſes now and for evermore. When you come to the Meeting, then is the Time to work; don't wait (only) to know what you can hear from others*, &c. or to that Import; which was to me ſuch an open Time, and I was (in my own Apprehenſion) in ſo much Authority, that I was ready to ſuppoſe I had got the worſt paſt: But oh! the heavy Exerciſes which ſoon after fell upon me, bowed me mighty low, and gave me ſuch a Turn of Thought, that I readily concluded all was not over, but quite the reverſe, that I was even juſt entering a large Field of exerciſing Engagements, finding the Station of a Miniſter attended with many humbling, ſtripping Probations.

A Miniſter's Station humbling and ſtripping.

For on the 22d of the ſame Ninth Month, a great Weight ſeiz'd me, to go through the Town of *Skipton*, and call the Inhabitants thereof to Repentance, which Concern and Burthen grew heavier and heavier towards the Middle Part of that Day, ſo that I could reſt in no Place; however, keeping it to myſelf, I went to Meeting (it being our Week-day Meeting) where I was in great Diſtreſs, having not given up to the Concern. After Meeting I return'd Home,

Home, and remain'd under the ſame Anxiety of Soul: Next Morning came, and the ſame Concern fell again weightily upon me, growing heavier and heavier, as before, inſomuch, that I went out of the School into a Place apart to crave the LORD's Aſſiſtance in the Diſcharge of my Duty. The Weight growing intolerable, I privately laid the Matter before my Father, who, at the hearing thereof, broke out into Tears, and calling my Mother into the Parlour, acquainted her therewith, whereupon ſhe fell upon her Knees in Humiliation before the LORD, to implore his Aid; and at her riſing up ſhe encouraged me, ſaying, — *Be not caſt down.* We all three wept. After ſome little Pauſe I gave up, and going to the Street-door, and pulling off my Hat, cried out on this wiſe, *There's an Exerciſe upon me to warn the Inhabitants of* Skipton *to repent of their* Fornications, Drunkenneſs, Pride, Covetouſneſs, Arrogancy, *and all their* evil Ways, *for a diſmal Day is coming over* England, *for its Ingratitude.*

My Meſſage to *Skipton.*

The 28th of the aforeſaid Ninth Month, I gave up to another weighty Concern that came upon me, to go into the *Dancing-School* in *Skipton*: Entering the School, I aſk'd the Man, who ſeem'd moſt like to be the Maſter, *If he was the Maſter of that School?* Who reply'd, *yes*; I ſaid, *I was come to warn him to deſiſt from that his ungodly Practice,* &c. further adding, *that I believ'd he was ſecretly judg'd for his ſaid Practice:* Whereunto I could not remember that

I went into the Dancing-School in *Skipton.*

that the Man made any Anſwer, but was very mild, and ſaid, *He believ'd what I ſaid was with a good Intent.*

My Zeal againſt the vain and cuſtomary Obſervation of the Time call'd *Chriſtmas.*

About the ſame Time an additional Exerciſe fell upon me, concerning the Superſtition and Extravagancies run into at the Time call'd *Chriſtmas*; wherefore I could not be eaſy but go to *Keighley*, on the great Market-day there, immediately preceeding the ſaid Time, and upon a Step of the Croſs of that Town, openly declare againſt the ſaid vain Cuſtoms; having been already very zealouſly engag'd to diſwade Friends from obſerving that Time, in that extravagant and ſuperſtitious Way, or promoting or upholding People's vainly cuſtomary Obſervation of the ſame, by providing and ſelling extraordinary Quantities of ſuch Things as ſupply them, and gratify their licentious Minds, accounting *Chriſtendom*'s Cuſtoms of celebrating this Time, like a piece of *Idolatry*, ſuch an (almoſt) innumerable Number of Creatures being annually ſlain, and, as it were, ſacrificed to Mens Luſts (or, at leaſt, to their inordinate Feaſtings) often uſing the Exhortation of the Apoſtle, — *Put ye on the* LORD JESUS CHRIST, *and make not Proviſion for the Fleſh, to fulfil the Luſts thereof.*

My firſt Marriage with *Mary Storrs*, the 24th of the 12th Month, 1716.

In the Thirty-third Year of my Age, at *Todmorden*, on the Edge of *Lancaſhire*, I married MARY STORRS, the youngeſt Daughter of WILLIAM

WILLIAM STORRS, (formerly) of *Cheſterfield* in *Derbyſhire*, who died of her firſt Child.

After that, having ſtruggled through many Tentations, Tribulations and Probations, in an anxious Widowhood of near nine Years (in which Time my aged and honourable Father, JOHN HALL, died) I took to my ſecond Wife, ANNE FOSTER, the eldeſt Daughter of CHRISTOPHER FOSTER, of *Rillſton*, by whom I had nine Children. My Father's Death. My ſecond Marriage with *Anne Foſter*.

Within three Weeks after my ſecond Marriage, my honourable Mother, ELIZABETH HALL, departed this Life, having often ſaid in my Widowhood, *If I would get a good Wife, ſhe thought ſhe ſhould not ſtay long in this Life*, intimating her Apprehenſion, that her Life was prolong'd, through the Favour of kind Providence, for my Sake. My Mother's Death.

All this while I grew in my Gift, though my Goings were as under the Mountains; for I met with divers Trials on various Accounts, of which this was not one of the leaſt, *viz.* When I had Forty-three Pupils boarded in my Houſe, the *Small-Pox* raged amongſt them, ſo that five out of Twenty-ſeven (that had not had the Diſeaſe before) died, being South-Country Boys, far diſtant from their Parents, which came very cloſe to my Heart; for, though I have had a Boarding-School Thirty-two Years, Five Pupils die of the Small-Pox. I had a Boarding School 32 Years.

I never

I never buried any beſides five, nor had any ſo much as a Bone broke in all that Time.

My Travels. Notwithſtanding my confining Province, I diligently attended the Monthly and Quarterly-meetings to which I belong'd, and alſo viſited the Meetings of Friends in *Yorkſhire*, *Lancaſhire*, *Weſtmoreland*, *Cumberland*, the *Biſhoprick* of *Durham*, *Derbyſhire*; twice *Cheſhire*, twice *Northumberland*, &c. And ſeveral Times I was at *London* Yearly-meeting, having commonly an Uſher or Deputy to leave with the Boys at Home.

In a Meeting at *Rawden*, at the Burial of *Joſiah Grimſhaw*, I was ſpeaking of *Perfection*, and *the End of* CHRIST's *Coming*, viz. *to put an End to Sin, and to finiſh Tranſgreſſion, and to bring in everlaſting Righteouſneſs*; and that *he was manifeſted to deſtroy the Works of the Devil*; and that *ſuch Perſons as profeſs to war againſt Sin, and at the ſame Time don't believe they can ever overcome, are in a poor Caſe*, or to that Effect. At which ſome rigid *Preſbyterians*, then preſent, were ſo gall'd, that ſome Years after they challeng'd a Diſpute with me at *Bradford*, which, to ſome degree of Satisfaction, was had in the Preſence of divers Friends at *Benjamin Bartlett*'s Houſe in the ſaid Town, where one of the *Preſbyterians* aſſerted to this Purpoſe,—*That* GOD *was able, but not willing to ſave all Men.*

A Diſpute with *Presbyters* at *Bradford.*

On

On the 18th of the First Month 1724, a Couple of Friends were married at *Rillston*; at the Solemnization whereof I was, who, together with *Thomas Anderson*, and some others, accompanied the Bridegroom and Bride to their Habitation, where an Evening-meeting was held; at which a certain young Man, who, in a vain Mind, came to the House of the new married Couple, for that they call the *Wedding-Hen*, was convinced, and a while after came forth in publick.

A young Man convinc'd, that in an airy Mind came to the Meeting.

Note also, that for the Good of my Pupils, that they might in their blooming Years imbibe the sound Principles of the pure and undefiled Religion, and receive early Impressions thereof in their tender Minds, I generally kept little Meetings in my House or School (when at Home) every Third and Seventh Day Evening: In these I waited upon the LORD with the Boys, and, as I found Openness and Freedom, fed my Lambs, either by causing them to read the Holy Scriptures by Turns, and making Observations to them upon the same, or by ordering them alternately to read other religious Books, or giving sometimes a small Lecture of my own Mind and Experience, to encourage the Good, and discourage the Evil in them all; having, as I often said, a greater Regard to my Scholars Advantage, than to gain their Parents Money. I lov'd my good MASTER, and therefore fed his Lambs with Pleasure; yet not without Exercise from

Meeting with my Scholars.

Some Exercise from the Unruly.

from ſome that would needs creep through, or break the Hedge.

In the 53d Year of my Age I gave up School.

Having now, through the gracious Aſſiſtance of divine Providence, and the inſtrumental Help of my excellent Yokefellow and Conſort ANNE, rubb'd through various Difficulties, in the fifty third Year of my Age, at the Requeſt of my ſaid dearly beloved Wife, who, by reaſon of the great Fatigue attending the Boarding-School, together with frequent Child-bearing, grew now much indiſpos'd, as to her bodily Health, I reſign'd my ſaid School to *George Routh*, my Uſher (who, about that Time, married *Elizabeth Birtwhiſtle*) as alſo great Part of my Houſe and Houſhold Goods, reſerving a ſuitable Apartment and Utenſils for the neceſſary Accommodation of my own Family and my Friends; and this we did with a View to live more retiredly and comfortably together, and that I might be more at Liberty to wait on ſuch Service as I might think myſelf call'd to: But though Man propoſeth, GOD diſpoſeth: For, oh! the Uncertainty of the very beſt of theſe temporary Enjoyments! Alas! how great is the Viciſſitude of human Affairs, and of all ſublunary Things, how excellent ſoever in their Time and Place! Vanity of Vanities, all is Vanity below the Sun! We had not liv'd much above two Months together in this our long deſir'd private and retired Way, before (alas! alas!) it pleaſed Almighty GOD to take unto himſelf my ſecond Wife, who had been unto me a choice Help-meet,

My ſecond Wife dieth and leaves me 3 ſmall Children.

Help-meet, the Darling of my Boſom, the Support of my declining Years, and far the moſt excellent of all my temporal Enjoyments, next to my own Life. She left me with three ſmall Children, JOHN, ELIZABETH and SARAH: For a conſiderable Time my Mourning and Grief ſtuck cloſe by me, having now ſorrowfully follow'd to the ſilent Grave two choice Wives, a tender and pious Father and Mother, ſix of my own Children, and five of my Scholars. But GOD, who is good unto *Iſrael*, and eſpecially unto the Upright, and commiſerateth the Caſe of the Tribulated, of whom 'tis teſtify'd in Scripture, and witneſs'd in the Experience of his approv'd Servants, *viz.* GOD *ſetteth the Solitary in Families: He bringeth out thoſe which are bound with Chains, but the Rebellious dwell in a dry Land:* — mercifully lifted up my drooping Head, ſo that in the Third Month 1736, I viſited Friends in the Eaſt of *Yorkſhire*, *Biſhoprick*, and Part of *Northumberland*, *John Binns* being my Companion; and in the Fifty-fourth Year of my Age I was enabled to viſit moſt of Friends Families in the Monthly-meeting I belong'd to, and alſo to viſit the Meetings of my Friends in *Scotland*, and *Ireland*, *Jeremy Whalley* being my Companion in *Scotland*, but *Thomas Anderſon* in *Ireland*; and ſome time after my Return from *Ireland*, I viſited Friends as far as *Briſtol*, *George Dawſon* being my Companion, where I was at three Meetings, and thence proceeded as far as *Puddimore*; then returned

Pſal. lxviii. 6.

I viſited Friends Families in the Monthly Meetings, & Friends in *Scotland* and *Ireland*.

I viſited *Briſtol*.

Home about the 16th of the Twelfth Month 1737, where I ſtaid a while.

I had ſome Meetings in *Yorkſhire*, and *Biſhoprick*, and at *Preſton*.

In the Firſt Month, and Beginning of the Second Month 1738, I viſited ſome Meetings in *Yorkſhire*, and *Biſhoprick*, and was at the great and notable Solemnity, or Circular Yearly-meeting at *Preſton* in *Lancaſhire*.

I viſited ſome of the South Weſt Parts of *England*.

On the 5th of the Third Month, I ſet forward to viſit the Meetings of Friends on my Road to *London* Yearly-meeting, after which I went from thence, and viſited Part of *Surry*, *Hampſhire*, and the *Iſle of Wight*, part of *Wiltſhire*, *Dorſetſhire*, *Somerſetſhire*, *Devonſhire* and *Cornwal* (the three laſt pretty thoroughly) ſo returned by *Briſtol*, *Worceſter*, *Birmingham*, *Leek*, *Mancheſter*, &c. and reach'd *Skipton* the 27th of the Eighth Month 1738, *William Gott* having been my Companion.

At *Kendal* Quarterly-meeting, &c.

I was at *Kendal* Quarterly-meeting the 5th of the Eleventh Month 1738, and at the General-meeting at *Preſton-patrick*: I alſo viſited *Grayrigg*, *Bentham* and *Settle* Meetings.

At *Kendal*, and *Crook* General-meeting, &c.

In the Twelfth and Firſt Month 1738-9, I viſited Part of the Dales of *Yorkſhire*, *Kendal*, and *Crook* General-meeting, *Langdale*, *Hawkſhead*, *Height*, *Swarthmore*, *Lancaſter*, *Bentham*, and *Wray*, alſo *Settle*.

In

In the Second Month 1739, I ſet out for *Liverpool*, thence to *Cheſter* Yearly-meeting, thence to *Staffordſhire*, and viſited all the Meetings in that County; was at *Nottingham* great Annual-meeting, and at *Breach* General-meeting; thence by *Coventry* and *Warwick* to *London*, and viſited all the Meeetings in that City. Then I viſited the Meetings in *Eſſex*, *Suffolk*, *Norfolk* and *Lincolnſhire*, and return'd to *Skipton* about the 4th of the Eight Month following.

On the 5th of the Third Month 1740, I took to Wife DEBORAH (the eldeſt Daughter of DANIEL STORY) Widow of THOMAS ATKINSON of *Aſhes* in *Weſtmoreland*: We were married at *Preſton-patrick* Meeting-houſe in the ſaid County. My third Wife.

In the Year 1741, having ſpent three or four Years in viſiting Friends, I reſum'd my former Imployment of a Schoolmaſter, yet not with a Deſign to have ſo numerous a Boarding-School as I formerly had. According to which Purpoſe we proceeded, having ſometimes a Dozen Boarders, ſometimes more, ſometimes fewer, finding it ſomewhat difficult to limit ourſelves to a ſet Number, though deſirous not to be too much incumbred.

And although we met with ſome unpleaſant Occurrences, yet, with humble Gratitude I may ſay,— *Hitherto the Lord hath helped us.*

About the latter End of the Year 1746, I was attacked with a ſore Diſorder, whereby I was brought very low, as ſome thought near unto the ſilent Grave; but was in a ſhort Time ſo far reſtored, as to be capable to attend my School and our own Meeting, but pretty much rendered incapable of travelling abroad among my Friends: Yet, through the great Mercy of kind Providence, I have been enabled at Times to pay ſome Viſits to neighbouring Meetings on divers Occaſions: And humbly hope I can, in ſome Meaſure, now in the Seventy-firſt Year of my Age, *Anno Domini* 1753, with many of the Poor in *Iſrael*, ſay, *Godlineſs, with Contentment, is great Gain*; having, I humbly truſt, ſome comfortable Share of that highly valuable Legacy of PEACE in my Confinement at, or near, Home, left by our gracious LORD and MASTER to his Diſciples, in all their Tribulations they may meet with in this World; in going through all which, and even in the whole Courſe of their Pilgrimage, the true Followers and Soldiers of the LAMB of GOD, will obtain the Victory, be taught and enabled by him, in *Chriſtian* Patience, to bear all Indignities and Affronts offer'd them, and carefully to endeavour to give none, but, by copying after, and faithfully warring under the glorious Captain, CHRIST our LORD and MASTER, they will learn more and more to reduce to conſtant Practice that beautiful and really *Chriſtian* Principle, *Bear and forbear, and forgive Injuries.* Did but all proceed on this wiſe, under the bleſſed Government of

our

our peaceable SAVIOUR and holy Head, then would Peace and Harmony be enjoy'd and maintain'd throughout the whole Body, the Church of CHRIST.

A brief RECITAL *of ſome of the gracious Dealings of the* LORD *with his Servant* JOHN HALL, *late of* Skipton *in* Craven, Yorkſhire, *as received from his own Mouth and Manuſcript, by* DAVID HALL.

JOHN HALL, Son of JOHN and ELIZABETH HALL, of *Ayrton* in *Craven*, in the Weſt Part of *Yorkſhire*, was born in the Year 1637; and as to Religion, his Parents, to the beſt of their Underſtanding, carefully educated him in the National Way of Worſhip of thoſe commonly call'd *Epiſcopalians*, or the Church of *England*. Born at *Ayrton*.

At the Age of fourteen Years he was bound Apprentice for ſeven Years to a *Taylor*, which Term he faithfully ſerv'd; and having ſpent ſome Time, and gain'd farther Experience in Journey-work, he ſet up for himſelf, and thro' the Bleſſing of GOD upon his Endeavours, he got into a good Trade, and was often employ'd in the Families of Men of great Note and Circumſtances, and had in Eſteem and Repute amongſt them, being willing, capable and ready Put Apprentice to a *Taylor*.

to gratify them in the Modes, Cuts, Fashions, and Superfluities of the Times, being himself at that Time a Youth gay and modish in Apparel, sprightly and jovial in Spirit, swimming as it were, with Wind and Tide towards the Profits and Pleasures of this fading World, yet all along preserved from the gross Enormities thereof.

But when God (who by his Spirit in the Beginning, when Things were confus'd and out of Order, mov'd upon the Waters, and commanded *Light to shine out of Darkness*) was pleased to shine into his Heart, *to give him the Knowledge of* God *in the Face of his Son* Jesus Christ, to the End that Things which were out of Order might be brought right, that the new Birth and Creation in him might be begun, duly carried on, and throughly accomplished, that he might witness a coming unto Christ, the true Sabbath of Rest; and, by being made a new Creature in him, might know a ceasing from his own Works, he was secretly disquieted, and, not finding true Satisfaction of Soul under the dry Ministry, either of the hireling Priests he mostly used to hear, or in the Notions of high Professors of other Denominations, he was conscientiously concern'd to seek after Life and Substance.

Now it so happened that a Friend, one *Gervase Benson*, had a Meeting near unto the Place where my Father lived; he therefore, being minded to go to the Meeting, went, and found

found them ſitting in Silence, which ſeemed to him a ſtrange Thing, and not knowing the Advantage thereof, he retreated and walked into the Fields: A while after returning near the Meeting-place, the Friend *Gervaſe* was declareing, he therefore approach'd, and leaning his Head to the Door-poſt, was ſo reach'd that Tears trickled down his Cheeks; notwithſtanding which, being ſome time after at a ſilent Meeting, he was uneaſy with it, but reſolv'd to go to one Meeting more, and if there were no Words, he thought to go no more; So he went, and ſtanding at the Door, Friends beckon'd to him that he might come in and ſit among them; he thereupon ſat down with them in Silence, but preſently the Power of the LORD ſeiz'd upon him, and broke him down, ſo that he was fully convinc'd of the bleſſed Truth in that ſilent Meeting, and never turn'd his Back thereon to his dying Day.

The Beginning of his Convincement.

Fully convinc'd in a ſilent Meeting.

Now the *Light*, the juſt Man's Path, *which ſhines more and more to the perfect Day*, made further Diſcoveries unto him; for whereas aforetime he had gratify'd the vain Minds of Men and Women in the Faſhions and Superfluities then in Vogue, now he found a Reſtriction laid upon him, and a conſcientious Scruple in doing ſuch like Things: Howbeit, for ſome ſmall Time, through Reaſonings, *&c.* and permitting his Servant or Servants, who wrought with him, to have ſome hand in the doing it, he did not at firſt throughly renounce all thoſe Superfluities

The Effects reſulting therefrom.

and the Profits that might ſeem to accrue therefrom; but the Light ſhone brighter and brighter, and diſcover'd Things further and further; and as he ſat in a Meeting upon a certain Day, he was remarkably affected in Body, ſo that his Hands were drawn together, the Uſe of his Limbs taken from him, and he fell down on the Floor, where he laid for ſome time, to the Admiration of the Spectators.

Remarkably ſeiz'd in a Meeting.

After this, which he took to be a Diſpenſation of the righteous Judgments of the LORD, for his being inſtrumental in ſetting on of Lace on Women's Apparel, and other Superfluities of the Times, which frequently occurr'd in his Buſineſs, he was ſweetly favour'd with an immediate Succeſſion of a refreſhing Miniſtration of Conſolation, ſo that he could experimentally ſing of *Judgment* and of *Mercy*; from that time forward he durſt never ſet on any Lace or other ſuperfluous Ornaments, or gratify the proud Minds of Men and Women in the vain Faſhions and changeable Modes of the Times, neither with his own Hands, nor the Hands of his Servants, what Diſadvantage ſoever it might ſeem to be unto him; but bleſſed be the LORD, who is worthy to be lov'd, ſerv'd, obey'd and truſted, who was with *Jacob* in the Houſe of his Uncle *Laban*, and proſpered what he put his Hand unto, although his Wages were changed ten times; he was with his Servant, and is with all who faithfully follow the Leadings and Drawings of the Light and Truth, even

even to the giving an Hundred-fold in this World, and in the World to come, Life everlasting.

Soon after this he was sent for, by a great Man, to go to his House to make up some very fine Cloaths: When he and his Man came to the Place and saw the Work, behold it was very fine, and to be wrought with many Superfluities, which for Conscience-sake he durst not undertake. Upon his Refusal, they told him, *That he might let his Man do them*; but he said, *He durst neither permit his Man to do them, nor assist him.* Then they told him, *They must employ another* Taylor; he was willing to lose all rather than his Peace with the LORD: He freely turned his Back of all that worldly Interest, and Providence so favour'd his conscientious Care, that he got plain Work enough, and his Wages increas'd, and as he was faithful in a little, the LORD made greater Things manifest unto him; for in the very Families wherein, in the Time of his Ignorance, he had been light, airy and wanton, he was now made to reprove Vanity, and bear a living Testimony to the everlasting GOD, both in Word, Doctrine, Life and Conversation; for it pleased GOD through CHRIST, *who ascended on high, and led Captivity captive*, to dispense to him a Gift and Talent in the free and living Ministry of our LORD JESUS CHRIST, which he, through his Blessing, improv'd to GOD's Honour, and the Comfort of Souls, he being rather a Waterer, and a Son of Consolation,

Refuses to make gay Attire

Yet Providence favoured him in his Business.

Bears his Testimony in Families in which he had been airy.

A Dispensation of the Ministry communicated to him.

Conſolation, than a Son of Thunder; his Gift was in the Simplicity of the Goſpel, tendering, quickening and refreſhing.

Concern'd to go to a Steeple-houſe.

In his early Days, ſoon after his Convincement, a weighty Concern came upon his Mind, *To go to the Steeple-houſe, and ſtand before the Prieſt, while he was ſpeaking in the Pulpit*, under whoſe Miniſtry aforetime he had often ſat; to which Concern he gave up, and, going into the Steeple-houſe, ſtood by the Prieſt, and with a ſteady Countenance ſilently fix'd his Eyes upon him, wherewith the Prieſt was ſo confounded, that he called out to the Wardens *to come and take him away*; but they knowing him to be a ſober Neighbour, and ſeeing him ſtand ſtill and ſilent, were not haſty to execute the Prieſt's Command; whereupon the Prieſt being wholly at a Stop and Non-plus, beginning to cloſe his Book, cries out, *If you will not come and take him away, I will take him away myſelf.* Then the Wardens, or ſome of the People, put him out of Doors.

The Prieſt fell to his Work again, and my Father came in again at a Back-door, and found it his place ſilently to face the Prieſt, as before, at which the Prieſt being now a ſecond time confounded, they put him again out of Doors: After a little while the Congregation were diſmiſſed, and he cleared himſelf among the People in the Grave-yard.

On

On a certain Day he was working at the Houſe of a high Profeſſor: They ſat down to Meat together. The Prieſt having ſaid what he call'd his *Grace*, ſeeing my Father ſitting retired, he ſaid, *Come* John, *come eat*; to which he reply'd, *When I have done the Will of the* LORD, *and anſwered his Requirings, then I ſhall eat with thee.* Having ſpoken this, he was drawn forth to Prayer and Thankſgiving unto the LORD: The Prieſt put off his Hat, and was very calm and quiet, many of the Family being preſent in the Room, ſome of whom ſeem'd to be pretty much tendered and reached by the Truth; after which Concern of Prayer was over, he being cheerful and eaſy, ſaid to the Prieſt, *Come, now I can eat with thee.* Many other Exerciſes he had in great Men's Houſes, through which the LORD was pleaſed to lead him gently and ſafely, which, for Brevity's ſake, are here omitted: And although he came forth, as it were, in a Winter Seaſon, when the *Penal Laws* were on Foot, he was not diſcouraged, but willingly ſuffered the Spoiling of his Goods for Truth's ſake; when he was very low in the World, the Informers took from him a Mare, on which he uſed to ride to Meetings.

A remarkable Concern.

After ſome Time he remov'd to *Skipton*, where he bore a living Teſtimony to the Truth, both in Doctrine and Converſation.

Removes to *Skipton*.

In the Year 1682 he was taken with a *Capias Warrant* for bearing his Teſtimony at a Meeting,

Impriſoned and almoſt ſtrip'd of all he had.

ing, and kept Priſoner until *Knaresborough* Seſſions, and being fined was releaſed: Then was taken from him almoſt all the Subſtance that he had in the World, inſomuch that he, his Wife, ſmall Children and Servants, were forced to borrow Bedding to lie upon the Chamber-floor, neither had they left them ſo much as neceſſary Veſſels to eat their Meat in; but by keeping near to the LORD, he was proſpered and bleſſed in his Undertaking, and through the Favour of Providence, he recruited in the World, and lived reputably among his Neighbours: But the Officers, who at that Time ſeem'd in good Circumſtances, and were ſo rigorous in the Execution of the ſaid Law upon him, thenceforward went to Decay, and their Families, inſomuch that one of them made an open and plain Confeſſion to my Mother, and aſk'd her, *If ſhe had curs'd him for taking her Huſband's Goods? No*, reply'd ſhe: *Well*, ſays he, *but I am curs'd, for I never throve ſince I took your Goods, nor ever muſt.*

A ſecond Time impriſon'd.

In the Year 1683 he was taken with a *Capias Warrant*, and kept Priſoner till the Quarter Seſſions at *Skipton*, and then releaſs'd.

He and his Wife impriſoned.

Again, he and his Wife were taken twice the ſame Year with *Capias Warrants*; once he went to *Knareſborough* Seſſions, and another time to *Wetherby*, and was not called for again.

In

In the Year 1684 he was taken with a Warrant for his ſaid Teſtimony, and kept Priſoner one Day, and was releaſed: So the LORD made Way for him, who makes Way for all who faithfully follow him, be their Difficulties what they may. Again impriſoned, but ſoon releas'd.

He kept an Inn at *Skipton* for the Space of thirteen Years, and kept his Authority nobly in the Truth, while in that Place, not allowing *Drunkenneſs*, *Singing*, *Dancing*, *Muſick*, or *Exceſs* in his Houſe, but bearing his Teſtimony faithfully againſt *Intemperance*, rul'd well his own Houſe, and kept it for neceſſary Accommodation. Kept an Inn at *Skipton*.

He was alſo ſeveral other Times taken with *Capias Warrants* and carried to the Seſſions, but always releas'd after a ſhort Time. He was all along faithful in his Teſtimony againſt *paying Tithes*, *Steeple-houſe-rates*, &c. according to his Meaſure, being zealous for the maintaining and keeping up the Hedge of Diſcipline in the Church, ſtrict and conſcientious in the Nurture and Education of his Children, not ſuffering them to aſſociate themſelves with others in their vain Games or Paſtimes; and, when it pleaſed GOD, who, for his great Name's Sake, and the Redemption of his People, ſmote the Red-ſea, and made a Way for his People to paſs ſafely through; I ſay, when it pleaſed GOD to change the Hearts of the Government, ſo that there was a great Calm, and a *Chriſtian* Toleration Faithful to his Teſtimony againſt paying Tithes, &c.

and

and Liberty of Conſcience eſtabliſhed, and a Summer-Seaſon, and, as it were, a Sabbath of Reſt was enjoyed in our Land; as the LORD had preſerved him from taking a Flight in the Winter Seaſon, ſo alſo now he preſerved him in this Sabbath-day; and as a pure and immortal Spring of divine Love and Virtue, which the LORD had opened in his Heart, was not frozen with the Chilneſs of the Winter-time, ſo neither was it dried up with the Drought that attended Summer, but, as a good Spring, ſtrong and deep, kept running in a ſweet Current; he often lamented the State of thoſe that were backward and cool in their Love to the unchangeable Truth, and in attending Meetings, now in this Time of outward Eaſe and Liberty, when he conſidered how much, and how willingly, Friends ſuffered formerly in maintaining their neceſſary and *Chriſtian* Teſtimony in keeping to Firſt-day and Week-day Meetings, and other Meetings for Truth's Service; often rehearſing his former Sufferings with great Joy, and often declaring, *That in Well-doing there is great Peace*; and frequently, towards the latter End of his Time, in publick teſtified, *That the Truth was as precious as ever.*

His Character. He was a diligent Attender of Meetings, both Quarterly, Monthly and Preparative, Firſt-days and Week-days, and ſometimes of the Yearly-meeting at *London*. His Travels were not very much abroad, ſave in this County, and ſome other Southern Parts of *England*: The LORD his

his God made him bold in the Truth, yet meek: He was an innocent Man, a ſincere Friend, a loving Huſband, a kindly affectionate Father, a good and peaceable Neighbour, and a grateful Receiver of God's Mercies, whether ſpiritual or temporal. In a Word, he was of that pure Religion before God the FATHER, even to viſit the Fatherleſs and Widows in their Affliction, and to keep from the Spots of the World.

When he drew nigh to the End of his Courſe, he often ſaid, *He had nothing to do but to die, and that he was at Peace with the* LORD *and all Men.* In the very Even-tide of his Time he flouriſhed in the Truth: He took his laſt Leave of Friends, in ſeveral Places of this County, in much Freſhneſs, Love and living Zeal: By dwelling in the Houſe of the LORD he brought forth Fruit in his old Age, openly declaring often, *That his Heart and Houſe were as open to Friends as ever*; with ſeveral other ſweet Expreſſions, often remembered by ſome, which are here omitted. His Lamp was trimmed, and by the Oil of the Kingdom was maintained ſhining and burning.

His Death.

On the 11th of the Ninth Month 1719, having been about a Week ſomewhat infirm in Body, he expired like a Lamb, and laid down his Head in Peace with God and all Men, Aged Eighty-two Years, and his Body was decently interr'd in Friends Burying-ground in *Skipton*, where ſeveral living Teſtimonies were born

born to the Honour of God, and the mutual Comfort of his People there preſent.

DAVID HALL.

A GENERAL

EPISTLE

TO

FRIENDS,

To be Read in their Reſpective

Quarterly and Monthly Meetings.

DEAR FRIENDS,

I Don't ſee that I can return clear and eaſy to my Habitation, except I leave this *farewel Epiſtle* behind me, whereby I tenderly ſalute you in much Brotherly-kindneſs and Charity, and do humbly recommend the following Advices to the ſerious Conſideration of the FATHERS, the YOUNG MEN, and the CHILDREN, being the three Degrees, Claſſes, or Ranks in the Church, to which the beloved Apoſtle *John* diſtinctly wrote; ſaying,—*I write unto you* Fathers, *becauſe you have known* HIM *that*

1 John ii. 13.

that is from the Beginning; I write unto you young Men, *becauſe ye have* overcome *the wicked One; I write unto you* little Children, *becauſe ye have* known *the* FATHER.

Firſt, You therefore *Fathers, Mothers, Elders,* and *Miniſters* in the Church; I earneſtly intreat you to come up faithfully in your reſpective Stations and Services in your Day and Generation, carefully watching and praying, that nothing here below may unfit you for, or divert you from, the right Performance of your Duties to GOD and his People; but that ye may, in the pure Liberty of the Spirit of Truth, with true Zeal, guarded by divine Wiſdom, *feed the Flock of* GOD *which is among you, taking the Overſight thereof, not by Conſtraint, but willingly; not for filthy Lucre, but of a ready Mind; neither as being Lords over* GOD's *Heritage, but being Enſamples to the Flock; and when the chief* SHEPHERD *ſhall appear, ye ſhall receive a Crown of Glory that fadeth not away.* 1 Pet. v. 2, 3, 4.

Oh! conſider how many wrong Things are crept and creeping in among the Profeſſors of the bleſſed Truth, as *Pride, Covetouſneſs, Conformity to,* and *copying after, this vain World, Company-keeping,* and other hurtful Things, which 'tis your indiſpenſable Duty impartially to ſtand againſt, and endeavour as much as poſſible to redreſs, both by Precept and Precedent: And you *Parents* of Children, I fervently exhort to take a particular Care to bring up your tender

Off-ſpring in the Nurture and Admonition of the LORD, and to be in a *Chriſtian* Care and Concern for the Preſervation and Salvation of your Servants alſo, even as ye could deſire others might do to your Children, if they were their Servants; for, with the LORD, the Soul of the Servant is as the Soul of the Maſter or Miſtreſs.

And, oh! *Friends*, be nobly and warmly concern'd for the maintaining and keeping up of the honourable and neceſſary *Church Diſcipline* and *good Order*, upon the right and true Foundation thereof, having the Truth at Heart, and your Eye ſolely to the Glory of GOD, and the Good of the Society; having no Reſpect of Perſons for the Sake of Friendſhip, Favour, Intereſt, or Kinſhip, or any other Views whatſoever; for the Shepherds and principal Men in the Flock, the Pillars in the Church, who are as Stakes in the Hedge, muſt be well grounded, founded and rooted upon the Rock, and in the Root of Life eſtabliſh'd in the Faith and practical Part of pure Religion; ſo that as ye ſit at the Helm of *Church Government* and *Diſcipline*, ye may really be under the Government and Diſcipline of the bleſſed Croſs of CHRIST; ſo ſpeak and ſo act as Men having Authority, and not as the *Scribes*: Thus will ye be directed and helped impartially, and in a *Chriſtian* meek Spirit, to place due Judgment upon the Head of the Tranſgreſſor, and to be a Terror to Evil-doers, and a Praiſe and Encouragement to thoſe who do well: Thus truly concern'd at your Hearts,

Hearts, you will find it your incumbent Duty, your great Satisfaction, and the Church's Intereſt, after a Fatherly Manner, to labour with the young and riſing Generation, and to train up and uſher in, example and encourage, the Orderly and Religious amongſt them, to attend *Monthly* and *Quarterly-meetings*; there not only to ſee and underſtand, but alſo, in the Wiſdom of Truth, to put their Hands and Hearts to the Management of the Affairs of the Church, that when it ſhall pleaſe the LORD to call the Elders off the Stage, they may depart in Peace, leaving the Care of GOD's Huſbandry and Building in the Hands of hopeful, well qualified, and well inſtructed Succeſſors, who will, by the Direction of the good Huſbandman and Maſter-builder, labour to fence, plant, water, weed, and build up, in the moſt holy Faith.

And, oh! *dear Friends*, pray uſe your beſt Endeavours to ſuppreſs the Growth of Pride, and the vain Faſhions of the World, in your reſpective Families and Meetings, in *Habit*, *Speech* and *Deportment*; as alſo, that vile Practice of *Back-biting* and *Tale-bearing*, purſuant to the following Scriptures, *viz.* — *Take us the Foxes, the little Foxes that ſpoil the Vines, for our Vines have tender Grapes. Thou ſhalt not go up and down as a* Tale-bearer *among thy People. Thou ſhalt not raiſe a* falſe Report, (or, as in the Margin, *receive a* falſe Report.) *Wherefore laying aſide all Malice, and all Guile, and Hypocriſies, and Envies, and all Evil-ſpeakings, as new-*

Cant. ii. 15. *Lev.* xix. 16. *Exod.* xxiii. 1. 1 *Pet.* ii. 1, 2.

born Babes; desire the sincere Milk of the Word, that ye may grow thereby. Likewise, you *young Men* and *Women*, I cordially exhort you seriously to ponder in your Hearts these three Things, *viz. The End of your Creation; your own indispensable Duty, and your most certain Interest annexed to the right Performance of your said Duty, both touching this Life and the future*; and also, *the present Circumstances of the Church.* Now as to the *first*, ye were created to glorify GOD, which ye cannot do, but by bringing forth the Fruits of the Spirit, — *Herein*, says CHRIST, *is my* FATHER *glorified, that ye bear much Fruit, so shall ye be my Disciples.* Now this Fruit ye cannot bring forth, except ye take up a daily Cross to the Flesh, (which is the opposite Root to the Spirit, and the Fruits of it) therefore, dear *young People*, bear the Cross, that ye may wear the Crown, and rightly apply to the LORD for the Help of his all-sufficient Grace, that so, *secondly*, you may answer your Duty called for by the FATHER and the SON, *viz.* — *I will yet for this be inquired of by the House of* Israel. *Seek ye first the Kingdom of* GOD *and his Righteousness, and all these Things shall be added unto you.* Which godly Exercise is advantageous to all who are found in it, both as to this, and the other World, as is evidently manifest in the Apostle *Paul*'s fatherly Admonition to his Son *Timothy*, — *But refuse*, says he, *prophane and old Wives Fables, and exercise thyself rather unto Godliness, for bodily Exercise profiteth little; but Godliness is profitable unto all Things, having*

John xv. 8.

Ezek. xxxvi. 37.

Mat. vi. 33.

1. *Tim.* iv. 7, 8.

having Promiſe of the Life that now is, and of that which is to come.

So, *dear Friends,* as ye come under theſe due Conſiderations, ye cannot but with Regret obſerve the State and dwindling Condition of the Church in divers Parts; how the Places of many of our *faithful Elders* and *Miniſters* up and down are empty, and few ſeem rightly concern'd to come under ſuitable Qualifications to ſucceed them, and come up in their Stations; which when we note, together with the looſe Courſes and undue Liberties of many who profeſs the Truth, who can but cry out with the afflicted Prophet *Jeremiah*, — *For the Hurt of the Daughter of my People am I hurt, I am black: Aſtoniſhment hath taken hold on me. Is there no Balm in* Gilead? *Is there no Phyſician there? Why then is not the Health of the Daughter of my People recovered?* And again, — *Oh! that my Head were Waters, and mine Eyes a Fountain of Tears, that I might weep Day and Night for the Slain of the Daughter of my People.* And, oh! mind the Conſequences of ſwerving away from the Truth into *Libertiniſm*, in Chap. ix. 13, 14, 15. — *And the* Lord *ſaith, becauſe they have forſaken my Law which I ſet before them, and have not obeyed my Voice, neither walked therein, but have walked after the Imagination of their own Hearts: — Therefore, thus ſaith the* Lord *of Hoſts, the* God *of* Iſrael, *behold I will feed them, even this People, with Wormwood, and give them Water of Gall to drink.* Oh! may we not

Jer. viii. 21, 22.

Chap. ix. 1.

 ſometimes,

ſometimes, and in ſome Places, take up a Lamentation much like unto this, in a degree.—

Lam. i. 4. *The Ways of* Zion *do mourn, becauſe none came to the ſolemn Feaſts; all her Gates are deſolate, her Prieſts ſigh, her Virgins are afflicted, and ſhe is in Bitterneſs.* Therefore come away, oh! ye *Youths* of this Generation, I beſeech you, come away from the Ends of the Earth, and from all earthly Ends, which would obſtruct. Conſider theſe Things, and let the Glory of God, the Salvation of your Souls, and the Service of the Church in this your Day, move you to ariſe from every Bed of Eaſe and falſe Reſt, and make timely and ſuitable Application for a double Portion of that good Spirit which dwelt in our *faithful Elders*, who were in their Day valiant for the Truth upon the Earth; that under theſe Qualifications ye may duly fill their vacant Places, and brightly ſucceed them, as *Eliſha* did *Elijah*.—Pleaſe to remember King *David*'s dying Advice to his Son *Solomon*, viz.—

1 *Chron.* xxviii. 9. *And thou* Solomon *my Son, know thou the* God *of thy Father, and ſerve him with a perfect Heart, and with a willing Mind; for the* Lord *ſearcheth all Hearts, and underſtandeth all the Imaginations of the Thoughts: If thou ſeek him, he will be found of thee, but if thou forſake him, he will caſt thee off for ever.*

Although the Viſitation and Loving-kindneſs of our merciful God be graciouſly extended to you, in order to make you truly happy and ſerviceable here, and to fit you for Glory hereafter; yet

yet 'tis very plain, that the God of this World, the Prince of the Power of the Air, is exceeding buſy about you in theſe your flouriſhing Days, in order to blind that Eye which the LORD hath mercifully opened in you, and in cunningly laying divers Snares for your Feet: I beſeech you therefore by the Mercies of GOD, avoid *unſuitable Company*, which has often prov'd of pernicious Conſequences to many, both of the *Elder* and *Younger Rank*, by drawing them into Intemperance and Exceſs of divers Kinds; the Source and Cauſe of many hurtful and pernicious Effects, both reſpecting Soul, Body, Eſtate and Reputation, as is too apparent by thoſe who follow it; it makes to them all Profeſſion of Religion null and void, and gradually darkneth the Underſtanding, vitiates the Mind, and alienates it from GOD, and ſo deprives the Creature of the moſt comfortable Enjoyment of his Preſence in this World (the higheſt Attainment we are capable of arriving at here below;) and alſo macerates the Body, and fills it with many grievous Pains and Infirmities; and too often renders ſuch unable to pay their juſt Debts, and reduces them to Want, and many innocent Wives and Children to the utmoſt Diſtreſs of Circumſtance, ſcarce to be retrieved in an Age with the greateſt Diligence: Beſides, *Intemperance*, with its Conſequents, exceedingly degrade Men and Women, who have been of Credit and Reputation, and reduce them to a Level with the meaneſt Part of Mankind, and bring a very great and heavy Reproach upon the religious

Profeſſion they make; and which is worſe, without Repentance, renders their Souls unworthy of an Admittance into the Kingdom of GOD hereafter. Oh! conſider in Time theſe dreadful Conſequences, and how much unlike our *Chriſtian* and high Profeſſion theſe Evils are, and how contrary to that excellent Precept of CHRIST, *viz.*—*Whatſoever ye would that Men ſhould do unto you, do ye even ſo to them.* And alſo to the Apoſtle's Exhortation, *viz.*—*Whether therefore ye eat or drink, or whatſoever ye do, do all to the Glory of* GOD: *Give none Offence, neither to the* Jews *or to the* Gentiles, *nor to the Church of* GOD.

Mat. vii. 12.

1 Cor. x. 31, 32.

Alſo, there is another Snare, which ſeems very prevalent in theſe our ſorrowful Times, eſpecially of late, *viz.* the *Contracting of Marriages with Perſons of different Perſwaſion in point of Religion*, whereby many have laid a Foundation for laſting Repentance; divine Providence ſignally manifeſting his Diſpleaſure againſt ſuch unhappy and diſagreeable Matches; for they, in their very Nature and Tendency, bring Trouble into Society; Sorrow upon good Parents; Anguiſh upon the Party immediately concern'd; much Confuſion, manifold Perplexities and Inconveniencies into Families; and *laſtly*, an almoſt irreparable Loſs to their Offſpring, in relation to their religious Education: Therefore, *dearly Beloved*, duly obſerve our dear LORD's excellent Precept,—*Watch and pray, that ye enter not into Temptation.* And that of the wiſe

Mat. xxvi. 41.

wiſe Man,—*If Sinners entice thee, conſent thou not*; *for*, as ſaith the Apoſtle, *evil Communications corrupt good Manners.* Moreover, ye *Fathers*, be good Way-marks to the *young People*; and ye, beloved *young People*, be good Patterns to the *Children*; and ye, *tender Children*, who have in ſome degree happily known the FATHER, be ye good Examples in Word and Action to thoſe dear little Babes and Lambs in the Flock, who as yet have known little or nothing of the Touches of the Love of the FATHER in their Hearts; that ſo each ſuperior and more experienced Rank may ſay to the Inferior, *follow ye us as we follow* CHRIST. Prov. I. 10. 1 Cor. XV. 33.

Now, my well beloved Friends, both *Fathers*, *young Men* and *Children*, I muſt ſay unto you, that there are three Sorts of Profeſſors of *Truth*, viz. *Libertines*, who dare drink to Exceſs, and gratify their carnal Appetites, in Conformity to the Spirit of this World and the Vanities thereof. *Secondly*, ſome like the *Laodiceans*, who ſhunning open Prophaneneſs and Vice, are pretty temperate, and juſt in their Dealings, Commerce and Converſe amongſt Men, who ſeem too much to center contented there, in a cool or lukewarm Frame of Mind, and not to come up in true Love to GOD, and Zeal for his divine Worſhip, which occaſions a Difficiency, or Neglect ſometimes, in attending Meetings for Worſhip; and at other Times, in not attending at the Time appointed; and which is worſe, in ſitting there in a *dull*, *drowſy*, and *ſleepy Diſpoſition*

poſition of *Mind* and *Body*, to the great Shame and Scandal of our Profeſſion and Society; it being abſolutely repugnant to the Spirituality of that Goſpel Worſhip we pretend to: Whence proceeds alſo a Dwarfiſhneſs and Shortneſs in keeping up the ſeveral Branches of our *Chriſtian* Teſtimony, which Truth hath ever led the faithful Profeſſors thereof to maintain; particularly that very material and important one *againſt paying or receiving Tithe*. Further, may we all conſider, that the ſame Grace and Truth which teacheth to live ſoberly and righteouſly, and that which bringeth thus far, inſtructeth, advanceth and carrieth on the *Chriſtian* Scholar and Proficient, truly preſſing after Perfection, to live godly, *i. e.* religiouſly, and in Conformity in Will and Deſire, to the Will of GOD; ſhort of which whoſo reſteth, be he never ſo regular in his viſible Conduct among Men, or never ſo punctual in *meum* and *tuum*, he inevitably falls ſhort of fully anſwering the Requirings of the ALMIGHTY; for he that commands *to do juſtly and to love Mercy*, alſo commands *to walk humbly with* GOD; and they, who by the Teaching of the Grace of GOD, thus do and perſevere in Sobriety, Righteouſneſs and Godlineſs, are of the *third* and beſt Sort of Profeſſors, and are alone the true Friends and thorough-paced *Chriſtians*, agreeable to the Words of CHRIST, *Ye are my Friends if ye do whatſoever I command you*. Such dare not content themſelves in doing juſtly and loving Mercy only, but are fervently engaged in Soul to proceed in the

John xv. 14.

ſacred

ſacred Gradation, and run the Race quite thro' to the End, *that is*, alſo to walk humbly with God; which will alone effectually prevent the many Evils and Enormities herein adviſed againſt, and alſo timely prevent that ſcandalous and deteſtable Evil of *Inſolvency* already hinted at, which hath too often brought Reproach on our Society, to the Sorrow of the Hearts of the Faithful. Finally, *dear Friends*, in the Words of Christ to his Church, I once more intreat you: — *Riſe up and come away, for lo the Winter is paſt, the Rain is over and gone; the Flowers appear on the Earth, the Time of Singing of Birds is come, and the Voice of the Turtle is heard in our Land; the Fig-tree putteth forth her green Figs, and the Vines with the tender Grapes give a good Smell: Ariſe — and come away.* That as the *Pſalmiſt* has it, — *Our Sons may be as Plants grown up in their Youth; that our Daughters may be as Corner-ſtones, poliſhed after the Similitude of a Palace.* That this may be the happy Effect of your Obedience, is the Prayer of your ſincere Brother in the Truth,

Cant. ii. 10, 11, 12, 13.

Pſal. cxliv. 12.

From *Sutton Benger* in *Wiltſhire*, the 12th of the Eighth Month 1758.

DAVID HALL.

To

To FRIENDS *at the Quarterly-Meeting in* York, *the 25th and 26th Days of the Fourth Month* 1746; *being a Caution againſt* Drowſineſs *in* Meetings *of* Worſhip.

DEAR FRIENDS!

UNDER a ſorrowful Senſe of the Growth and Spreading of ſome diſagreeable Things in the Church, in this Time of Liberty and Reſt from Perſecution, which we have long enjoy'd, I can't well any longer forbear, but hereby lay before you one of thoſe grievous Diſorders, humbly craving your renewed Endeavours, that the ſame (if poſſible) may be remedied.

The afflicting Particular now before me, is one of thoſe creeping Weeds, riſing in the Summer-time of Eaſe, which, although not ranked amongſt Immoralities, yet, nevertheleſs, is very ignominious and noxious to our Society, viz. *Dullneſs* and *Sleeping in our religious Meetings*; which Reproach would be remov'd from amongſt us, if all the Profeſſors of Truth did obſerve and practiſe the faithful Advice of the Apoſtle to the primitive Believers, — *I beſeech you, therefore, by the Mercies of* GOD, *that ye preſent your Bodies a living Sacrifice, holy and acceptable unto* GOD, *which is your reaſonable Service; and be not conformed to this World, but*

Rom. xii. 1, 2.

be

be ye transformed, by the renewing of your Mind, that you may prove what is that good and acceptable and perfect Will of GOD. By which moving Intreaty and Exhortation we may understand, that in the right Performance of divine Worſhip unto ALMIGHTY GOD, we ſhould endeavour ſo to appear before him, in ſuch a living and reverent Concern, as that even our very Bodies may be as living and holy Oblations to him: But alas! alas! 'tis too obvious, *Dullneſs, Slumbering* and *Sleeping* prevail over too many, even when aſſembled on Account of performing Worſhip to the LORD, to the great Reproach of our Society and holy Profeſſion, and particularly to the Perſons overtaken with this Weakneſs, which is ſo very inconſiſtent with the Spirituality of Goſpel Worſhip profeſs'd by us; and the ſaid grievous Fault affords no ſmall Affliction to the Faithful amongſt us, and doubtleſs is an Occaſion of Stumbling to ſober Enquirers, if they ſee ſuch *Heavineſs* and *Dullneſs* amongſt us, who have juſtly diſuſed ſet Forms of Worſhip, and ſit in Silence, under Pretence of waiting for the moving and operating of the Spirit of Truth, in which alone the FATHER is acceptably worſhipped, and obſerve ſeveral overcome with the dark Spirit of *Slumber*; may they not make their Remarks on ſuch unbecoming Weakneſs? And doth it not render us and our ſilent Meetings contemptible? May not the tender Enquirers juſtly charge us with abſurd Inconſiſtency? And may not the frothy and airy make it the Subject of Ridicule? But oh!

dear

dear Friends, that is not the worſt; for our gracious God, who hath expreſly ſaid, — *I will be ſanctified by them that come nigh me*, is diſhonoured by ſuch poor dull Souls, and they alſo deprive themſelves of that ſpiritual Benefit and divine Goodneſs, which accrues to the true and living Worſhippers; neither the Bodies nor the Spirits of ſuch poor Creatures, who have contracted that odious Habit of *Sleeping* in Meetings, whilſt under that dark Cloud, are either living, holy, or acceptable Sacrifices, not being tranſformed by the Renewing of their Minds, but being dull, dark and drowſy, are not in a Capacity of knowing *what is that good and acceptable and perfect Will of God*, much leſs of doing it.

Wherefore, my *dear Friends*, I beſeech you, in the Bowels of Christ, that you would exert yourſelves in the Wiſdom of Truth, to prevent this indecent Frailty and Diſorder; for altho' the moſt effectual way of amending this and all other Diſorders is, that every one come to, and witneſs the real Work and Power of the All-ſufficient Grace and Spirit of God; yet inſtrumental Means, diſcreetly uſed, may be of ſingular Service. And I hope it will become the Care and Concern of this Meeting, to give ſeaſonable and ſuitable Advice to Monthly and particular Meetings, to intreat, exhort and rebuke ſuch on whom a negligent, lukewarm Diſpoſition of Mind prevails, that they do watch and war againſt *Sleeping* in Meetings of divine

divine Worſhip. Oh! that ſuch may be rous'd up to a Senſe, how they diſhonour themſelves and the Truth they make Profeſſion of, and in Watchfulneſs and Prayer ſit before the LORD in a living Frame of Mind, waiting for the comfortable, enlivening Influences of the HOLY SPIRIT, and not be again overcome with the Evil now ſpoken of; which is the fervent Deſire and Prayer of your exerciſed Friend and Brother,

Skipton the 23d of the 4th Month, 1746.

DAVID HALL.

P. S. All Friends, but more eſpecially ſuch who are liable to be overtaken with *Dullneſs* and *Sleeping* in Meetings, ſhould eat and drink ſparingly betwixt Meetings, where two Meetings are held on one Day.

A compaſſionate Call, and Hand reached forth in tender Goſpel Love, to all ſuch Perſons, as having once made Profeſſion of the bleſſed TRUTH, *yet by ſome Miſconduct or other, have unhappily forfeited their* UNITY *with the Society of* FRIENDS; *in what Capacity, Poſt or Station ſoever in the* CHURCH *they may have been; or in what Circumſtance of Life ſoever they now ſtand, in their preſent diſunited Situation.*

FRIENDS,

WHEN I conſider the matchleſs and inexpreſſible Love of GOD, in ſending his SON to ſave Sinners; when I am helped to contemplate the gracious Tenor of the glorious Goſpel, clearly and affectingly ſet forth in the Parables of the *loſt Sheep*, the *prodigal Son*, and the *good Samaritan:* When I behold the Father running to meet his returning Son; when I obſerve the Kiſs with which he welcomed him home, and how he commanded the beſt Robe to be brought forth and put on him, and the Ring to be put on his Hand; together with the Shoes for his Feet, weary with his long Vagaries in the far Country: When I remember our SAVIOUR's Heart-affecting Saying,—*The Son of Man is come to ſeek and to ſave that which was*

Luke xv. ch. x. 33.

was loſt: Together with the expreſs Charge he gave to his Twelve Apoſtles, when he ſent them forth as Sheep in the midſt of Wolves, to publiſh the glad Tidings of the Goſpel; — *Go not*, ſaith he, *into the Way of the* Gentiles, *and into any Cities of the* Samaritans *enter ye not; but go ye rather to the loſt Sheep of the Houſe of* Iſrael, *and as ye go, preach, ſaying, The Kingdom of Heaven is at hand. Heal the Sick, cleanſe the Lepers, raiſe the Dead, caſt out Devils.* My Heart within me is deeply affected, yea, even my very Bowels are moved towards you poor, dear Souls, who may have ſo far miſs'd your Way, as that you have ſet yourſelves at a Diſtance from your Brethren; and hereby, in the ſweet Senſe and Feeling of the unparallel'd Love and Mercy of the everlaſting Goſpel of Peace and Reconciliation, I ſalute you, and moſt cordially invite you in the Name of the great and good Shepherd of the Sheep, who hath laid down his Life for you, to look *homeward*; make the beſt of your Way to your Father's Houſe again, return to God by true Repentance without Delay, which is the Way to the Fold of true Reſt. — *The Spirit and the Bride ſay, come; and let him that is athirſt, come: And whoever will, let him take the Water of Life freely.* Pleaſe to take Notice, that the *Sick*, the *Lepers*, the *Dead*, the *poſſeſſed with Devils*, were to be the peculiar Objects of Regard, to whom thoſe early Ambaſſadors of Christ were firſt to adminiſter ſpecial and ſuitable Relief, according to the Directions of him the bleſſed Messias, the

Mat. x. 7, 8.

Rev. xxii. 17.

effectual Repairer of Breaches, and the merciful Reſtorer of right Paths to dwell in, from which Mankind in the Fall hath miſerably ſtrayed.

O therefore, let the Exhortation of the Prophet *Hoſea* univerſally obtain and prevail with all that are out of the Way! — *Come, and let us return unto the* LORD; *for he hath torn, and he will heal us; he hath ſmitten, and he will bind us up. After two Days will he revive us, in the third Day he will raiſe us up, and we ſhall live in his Sight. Then ſhall we know, if we follow on to know the* LORD: *His Going forth is prepared as the Morning; and he ſhall come unto us as the Rain; as the latter and former Rain unto the Earth.*

Hoſea vi. 1, 2, 3.

O, dear Souls, may this be your ſteady Reſolution, and you may yet do well; the merciful Arms of our moſt gracious SAVIOUR are ever open to receive penitent Sinners. O remember, and practiſe the Apoſtle's encouraging Advice, — *Submit yourſelves to* GOD; *reſiſt the Devil and he will fly from you; draw nigh to* GOD *and he will draw nigh unto you: Cleanſe your Hands, ye Sinners, and purify your Hearts, ye double Minded; be afflicted, and mourn, and weep; humble yourſelves in the Sight of the* LORD, *and he ſhall lift you up.* There is a bleſſed and open Door, even Faith in CHRIST, Repentance and Amendment of Life, whereby all poor Souls, who have miſs'd their Way in any reſpect (the Sin againſt the HOLY GHOST excepted) may

James iv. 7, 8, 9, 10.

re-enter

re-enter into the precious Favour of a merciful GOD, and be reconciled to him through JESUS CHRIST. Pleaſe to read the Royal *Pſalmiſt's* penitential Prayer, *Pſalm* li. alſo *Deut.* xxx.

O dear Souls, return unto the LORD, be mindful of his repeated Calls, and gracious Promiſes to the Penitent, which run thus;—*Go, and proclaim theſe Words towards the North, and ſay, Return thou backſliding* Iſrael, *ſaith the* LORD, *and I will not cauſe mine Anger to fall upon you, for I am merciful, ſaith the* LORD, *and I will not keep Anger for ever. Only acknowledge thine Iniquity, that thou haſt tranſgreſſed againſt the* LORD *thy* GOD, *&c. Turn, O backſliding Children, ſaith the* LORD, *for I am married unto you: Return ye backſliding Children, and I will heal your Backſlidings. We lie down in our Shame, and our Confuſion covereth us; for we have ſinned againſt the* LORD *our* GOD. *Repent, and turn yourſelves from all your Tranſgreſſions; ſo Iniquity ſhall not be your Ruin: Caſt away from you all your Tranſgreſſions, whereby ye have tranſgreſſed, and make you a new Heart, and a new Spirit; for why will ye die, O Houſe of* Iſrael! *For I have no Pleaſure in him that dieth, ſaith the* LORD GOD; *wherefore turn yourſelves and live ye.* And, in *Iſaiah*, he ſaith to the degenerate *Jews, Waſh ye, make you clean, put away the Evil of your Doings from before mine Eyes, ceaſe to do Evil, learn to do well, ſeek Judgment, relieve the Oppreſſed, judge the Fatherleſs, plead for the Widow: Come now and let us reaſon together*

Jer. iii. 12, 13, 14, 22, 25.

Ezekiel xviii. 30, 31, 32.

Iſa. i. 16, 17, 18, 19, 20.

gether, ſaith the LORD: *Though your Sins be as Scarlet, they ſhall be as white as Snow; though they be red like Crimſon, they ſhall be as Wooll. If ye be willing and obedient, ye ſhall eat the Good of the Land: But if ye refuſe and rebel, ye ſhall be devoured by the Sword: For the Mouth of the* LORD *hath ſpoken it.*

Moreover, King *Solomon*, at the Dedication of the Temple, in his moſt cordial Interceſſion to the LORD on Behalf of the People, (whereby he glorioufly repreſents, and typifies the ſacred Mediation of our bleſſed *Advocate*, JESUS CHRIST) pours out his moſt fervent Prayers on this wiſe,—

2 *Chron.* vi. 24. "And if thy People *Iſrael* be put to the "*worſe* before the *Enemy*, becauſe they have "ſinned againſt thee; and ſhall return and "confeſs thy Name, and pray, and make Sup- "plication before thee in this Houſe: Then "hear thou from the Heavens, and forgive the "Sin of thy People *Iſrael*, and bring them "again unto the Land which thou gaveſt to "them and to their Fathers.

Verſ. 26. "When the *Heaven* is ſhut up, and there is "*no Rain*, becauſe they have ſinned againſt "thee; yet if they pray towards this Place, "and confeſs thy Name, and turn from their Verſ. 27. "Sin when thou doſt afflict them: Then hear "thou from Heaven, and forgive the Sin of "thy Servants, and of thy People *Iſrael*, when

"thou

" thou haſt taught them the good Way,
" wherein they ſhould walk: And ſend Rain
" upon the Land, which thou haſt given unto
" thy People *Iſrael* for an Inheritance.

" If there be *Dearth* in the Land, if there 2 *Chron.*
" be *Peſtilence*, if there be *Blaſting*, or *Mildew*, vi. 28.
" *Locuſts*, or *Caterpillars*; if their Enemies
" *beſiege* them in the Cities of their Land;
" whatſoever *Sore*, or whatſoever *Sickneſs* there
" be: Then what Prayer, or what Supplication Verſ. 29.
" ſoever ſhall be made of any Man, or of all
" thy People *Iſrael*, when every one ſhall know
" his own *Sore*, and his own *Grief*, and ſhall
" ſpread forth his Hands in this Houſe: Then Verſ. 30.
" hear thou from Heaven, thy dwelling Place,
" and forgive, and render unto every Man ac-
" cording unto all his Ways, whoſe Heart thou
" knoweſt: (For thou only knoweſt the Hearts
" of the Children of Men.) That they may fear Verſ. 31.
" thee, to walk in thy Ways, ſo long as they
" live in the Land, which thou gaveſt unto
" our Fathers.

" If they *ſin* againſt thee (for there is no Verſ. 36.
" Man which ſinneth not,) and thou be angry
" with them, and deliver them over before
" their Enemies, and they carry them away
" Captives unto a Land far off or near; yet if Verſ. 37.
" they bethink themſelves in the Land whither
" they are carried captive, and turn, and pray
" unto thee in the Land of their Captivity,
" ſaying, *We have ſinned, we have done amiſs,*

2 Chron. vi. 38. " and *we have dealt wickedly*: If they return to " thee with all their Hearts, and with all their " Soul, in the Land of their Captivity, whither " they have carried them captive, and pray " toward their Land which thou gaveſt to their " Fathers, and toward the City which thou " haſt choſen, and toward the Houſe which I Verſ. 39. " have built for thy Name; Then hear thou " from the Heavens, even from thy dwelling " Place, their Prayer and their Supplications, " and maintain their Cauſe, and forgive thy " People which have ſinned againſt thee."

To which humble Addreſs, the MAJESTY of Heaven, the KING of Kings, and LORD of Lords, return'd the following moſt gracious Anſwer, as his royal Aſſent thereto, *viz.* — " If Chap. xxxvii. 13, 14. " I ſhut up Heaven that there be *no Rain*, or if " I command the *Locuſts* to devour the Land, " or if I ſend *Peſtilence* among my People; if " my People, which are called by my Name, " ſhall humble themſelves and pray, and ſeek " my Face, and turn from their wicked Ways; " then will I hear from Heaven, and will for- " give their Sin, and will heal their Land, *&c.*"

Finally, dear Souls, in the Reachings forth of well-wiſhing Love I earneſtly intreat you all, that you don't entertain any Hardneſs or Reſentment againſt any Friend, or Friends, ſurmiſing, That ſuch and ſuch have borne hard upon you in the Adminiſtration of *Church-Diſcipline*; for by ſo doing, you may ſoon ſtill more hurt your

Conditions,

Conditions, block up your own Way, and ſtill ſet yourſelves at a farther Diſtance.

Some who have given juſt Occaſion, by their undue Liberties, for the Cenſure of the Church, have nevertheleſs been ſo far from that Humility that always attends true Repentance, that their *refractory* Deportment to their offended Friends hath heightned their Offence, yea even ſhut cloſe that Door againſt themſelves, whereby they might in due Time probably have been re-admitted into Unity with the Society. It will, I aſſure you, dear Souls, be much more pleaſing, and acceptable to all the true in Heart, to receive you again, in at the Door aforeſaid, than it was to exclude you; for, as CHRIST ſaith, —*More is the Joy over one* loſt Sheep, *(over one Sinner that repenteth) than over ninety and nine juſt Perſons which need no Repentance*, yea, *even in the Preſence of the Angels of* GOD: Let no poor drooping Souls therefore deſpair, or deſpond, for by the Door aforeſaid all may be reconciled, re-inſtated, and re-united, though far gone aſtray, as to the Ends of the Earth. Luke xv. 7. Verſ. 10.

But yet, if it ſhould ever ſo fall out, where any Perſon or Perſons, in any Place, ſhould have given their Friends juſt Occaſion to exclude them from the Unity of the Society, and ſuch Perſon or Perſons ſhould be brought to a Senſe of, and godly Sorrow for their Miſconduct, and ſhew forth the ſame by an orderly and religious Converſation, and keeping cloſe to Meetings

for a conſiderable Space of Time; yet notwithſtanding all this, if upon their Application to Friends of the Meeting to which he, ſhe, or they did belong, to be received into Unity with Friends, they may find ſome Particular or Particulars ſtrongly to oppoſe and weigh againſt them in the obtaining their Deſire; let ſuch, I earneſtly intreat them, keep cloſe to their Exerciſe, and humble walking before the LORD, ſpreading and committing their Cauſe unto him, patiently waiting for him to open their Way, and I verily believe, in his Time, Way will be made for them: In the mean while, as above, I beg ſuch may take an eſpecial Care, that they let in no Hardneſs againſt any Friend or Friends, nor yet againſt the honourable and neceſſary Diſcipline of the Church, which we have good ground to believe, was at firſt ſettled and eſtabliſhed in the Wiſdom of Truth, and is of great Service, where 'tis managed and adminiſtred in the ſweet Spirit of the Goſpel, which always breaths out—*Glory to* GOD *in the higheſt, Peace on Earth, Good-will towards Men*; hath Charity to the Souls of all Men, but to the Sins of none; loves the immortal Soul of every Man, but the immoral Actions of none.

It has been, and is obſerved, that ſometimes Perſons that have given real Occaſion for the Line of Judgment to be ſtretched over them, have taken ſuch a Diſguſt at the juſt Cenſure, when paſt upon them, that they have forſaken religious Aſſemblies; who by ſo doing do evidently

dently demonſtrate great Weakneſs, and that they give way to the Spirit of the Enemy, who is always ſeeking Advantage againſt us frail Mortals, in order to draw us farther and farther from the Truth, and nearer and nearer to his own dark Kingdom: wherefore, I again moſt earneſtly intreat you, in much Love and Good-will, that ye who have taken Offence of this kind, would forthwith endeavour to lay aſide all Reſentment, and Diſlike, that you may have unwarily let in, and wait to feel the peaceable Spirit of meek JESUS, our bleſſed Redeemer, and therein attend religious Meetings; that in this manner humbling yourſelves before the LORD, he may pleaſe, in his tender Mercy, to grant unto you Faith, Repentance, and Remiſſion of Sins; alſo, by theſe Means, your Friends may have a true Senſe of your Conditions, and of the Frame of your Minds. Pleaſe to conſider, that neither civil nor religious Society (morally ſpeaking) can ſubſiſt, or be preſerved from utterly relapſing and falling away into Confuſion, without proper Rules and Government: And what ſignify Rules if not obſerved? And proper Meaſures taken with thoſe, that knowingly tranſgreſs the ſame? And further, may it be calmly and ſeriouſly conſider'd, that when thoſe Perſons, who owning our Principles, and profeſſing themſelves to be Members of our Society, and were look'd upon as ſuch, while they walk'd orderly, have wilfully violated the wholeſome Rules agreed upon and eſtabliſhed amongſt us, have by their own very Actions, and not ſubmitting

hitting to the Means used by the Church for their Restoration, disunited themselves from Membership with the Body of which they had been Members; and that the Papers of Denial, given forth against them, are but Declarations, that such Persons having committed such Things which are disallowed by the Church, and not truly repenting, and giving Satisfaction, are thereupon disown'd.

So, *dear Friends*, with the Words of the Prophet I shall draw to a Conclusion, — *Seek the* LORD *while he is to be found; call upon him while he is near: Let the Wicked forsake his Way, and the unrighteous Man his Thoughts: And let him return to the* LORD, *and he will have Mercy upon him, and to our* GOD, *for he will abundantly pardon.*

Isa. lv. 6, 7.

Having now honestly thus paid the Debt of Love, I have long ow'd you, I bid you *farewel*, and subscribe myself, in much Sincerity, your *real Friend* and *Well-wisher*, who can do no less than still pray for you, that you may be reconciled unto GOD, through JESUS CHRIST our LORD.

Skipton the 17th of the 4th Month, 1747.

DAVID HALL.

P. S. Furthermore, may all humbly wait for Faith, to lay hold on the most gracious Promises of our merciful GOD, (which are *Yea* and *Amen* to all those that truly believe:) And may all the

An EPISTLE of Love and Caution

the puft up, the Stout-hearted, Impenitent, and Obſtinate, timely and ſeriouſly conſider the Threatnings annexed thereunto, and juſtly denounced upon the fat Ones, while the Day of Grace is extended, and the Door of Mercy is opened unto them: *viz.* — *I will ſeek that which was loſt, and bring again that which was driven away, and will bind up that which was broken, and will ſtrengthen that which was ſick: But I will deſtroy the Fat and the Strong, I will feed them with Judgment.* Ezek. xxxiv. 16.

And again,— *As a Shepherd ſeeketh out his Flock in the Day that he is among his Sheep that are ſcattered: So will I ſeek out my Sheep, and will deliver them out of all Places where they have been ſcattered in the cloudy and dark Day.* Verſ. 12.

ſerved and ſtrengthened in the ſweet and peaceable Spirit of our LORD JESUS CHRIST, and therein tenderly feed the Flock of GOD which

An EPISTLE *of* LOVE *and* CAUTION *to the Quarterly and Monthly Meetings of* FRIENDS *in* GREAT-BRITAIN, *or elſewhere; but more particularly to the* FRIENDS *of* Knareſborough *Monthly-meeting, aſſembled at* Aſquith, *in* Yorkſhire, *(of which the Author is a Member)*

Grace, Mercy and Peace, from GOD *the* FATHER, *and from our* LORD JESUS CHRIST, *be multiplied among you.*

Dear Friends, Brethren and Siſters,

ALTHO' I have now been a conſiderable while perſonally abſent from our Monthly-meeting, and from moſt of the Meetings that conſtitute the ſame, not of Choice, but of Neceſſity, being under bodily Indiſpoſition; yet I have not forgotten you, nor would I be forgot by you; I have remembered you in my Prayers, as I deſire to be remembered by you in yours.

And now, ye *dear and faithful Miniſters* and *Elders*, who yet remain upon the Stage, to whom I am nearly united in the Covenant of Life, I hereby greet you well in the Love of the Goſpel, earneſtly deſiring you may be preſerved

ſerved and ſtrengthened in the ſweet and peaceable Spirit of our LORD JESUS CHRIST, and therein tenderly feed the Flock of GOD which is among you, willingly taking the Overſight thereof; not as being *Lords over* GOD's *Heritage*, but being *Enſamples* to the Flock; and when he the chief Shepherd ſhall appear, ye ſhall have a Crown of Glory which ſhall never fade away. — *Warn them that are unruly, comfort the Feeble-minded, ſupport the Weak, be patient towards all Men. Brethren, If a Man be overtaken in a Fault, ye which are ſpiritual, reſtore ſuch a one in the Spirit of Meekneſs; conſidering thyſelf, leſt thou alſo be tempted.* And by all Means take Care that Brotherly Love and Condeſcenſion remain among you. And where any Matter of Debate or Difference, tending to divide or ſcatter, may fall out, wait ſingly upon the LORD for that Wiſdom which is pure and peaceable, without Partiality, and without Hypocriſy, that ye may prudently interpoſe as mediating Peace-makers and Moderators, to the healing, accommodating and making up ſuch Breaches; and be ſure uſe your utmoſt Endeavours, that the Meeting or Meetings, in which ſuch unhappy Things ariſe, may be preſerved from running into Parties: For alas! how have ſome Meetings been ſplit and ſhatter'd by theſe Kinds of Factions; and how have the young People been ſtagger'd and diſcouraged thereby; — *The Servant of the* LORD, ſaith the Apoſtle, *muſt not ſtrive, but be gentle unto all Men, apt to teach,*

1 Theſ. v. 14. Gal. vi. 1. 2 Tim. ii. 24, 25.

teach, patient; in Meekneſs inſtructing thoſe that oppoſe themſelves, &c.

Let us all labour therefore to hold the Unity of the Spirit in the Bond of Peace, ever ſtanding upon our Guard againſt all Things that gender to Strife, and againſt that Temper of Mind which is forward either to give or take Occaſion, or let in, or retain Grudges againſt any Friends; and pray labour what in you lies to prevent, and ſuppreſs that vile and Antichriſtian Practice of *Evil-ſurmiſing*, *backbiting*, and *traducing*; tenderly exciting all Friends in your reſpective Meetings to Faithfulneſs in the ſeveral Branches of their *Chriſtian* Teſtimony, and eſpecially in that very material one, againſt the Antichriſtian Yoke of *Tithes*, and all Things of that dark Nature.

And ye *Maſters* and *Miſtreſſes* of Families, who have Children, or Servants, or both under your Care, prize your preſent Privileges: Be diligent in attending, and vigilant in truly waiting upon the LORD, the Author of all our Bleſſings, in your religious Meetings, both on Firſt-days, and alſo on other Days of the Week; and take along with you your tender Children, when their Age and reaſonable Convenience will permit; and allow ſufficient Liberty to your Servants to attend religious Aſſemblies. And pray, attend as near the Hour appointed as ever you can; for oftentimes Meetings are diſturb'd, and hurt by the diſorderly and unſeaſonable

ſeaſonable Gathering of ſome; tho' no Friend is to be blam'd, if in caſe of Neceſſity he may chance ſometimes to be late; but the conſtant Practice of late Coming is a bad Symptom, denoting the Want of a true Concern of Mind. It affords Matter of much Concern and Sorrow, to ſee divers Profeſſors of the Truth ſo ſlack and remiſs in this incumbent Duty of aſſembling themſelves together, now when good Providence hath ſo rebuked the Storms of Perſecution, that we are graciouſly favoured with a great Calm; our Way is open peaceably to attend, and enjoy our highly valuable religious Meetings: Yet ſome are ſo extremely negligent, that even on Firſt-days, ſmall Matters do ſometimes hinder them from appearing with their Friends in that great and important Affair and Duty, of the Worſhip of ALMIGHTY GOD: And ſome that are pretty conſtant in attending Firſt-day Meetings, ſuffer themſelves through Weakneſs, Lukewarmneſs and Indolence, to be deprived of the Benefit, Comfort and Edification, that they themſelves, by duly attending Week-day Meetings, might probably be Enjoyers of; and alſo deprive their Friends of the Benefit of their Company, and are bad Examples to the young Ones.

Again, there may perhaps be ſome that do themſelves attend Meetings both on Firſt-days, and pretty often on Week-days; yet don't exert themſelves as they ſhould do, in exciting their Families to Diligence, taking along with them

their

their Children, but leaving their Children behind them, when very capable of getting to the Meetings; allow them from Time to Time to be abſent, as though they had forgotten the wiſe Man's Precept,—*Train up a Child in the Way he ſhould go*, &c. The Huſband and the Wife ought to be jointly concern'd in the ſtrict and careful Education of their Children, and to beware, leſt the one by Indulgence, or for want of a right Zeal in a Matter of ſuch Importance, ſhould weaken the Hands of the other. And pray, let none whilſt in Health and Strength of Body, tolerably near the Meeting-place, be ſo weak as to let in Reaſonings that they cannot afford, or ſpare Time to attend Week-day Meetings, being but of low Circumſtances in the World: Pleaſe to conſider, that the Bleſſing of GOD *maketh truly rich*; if we give up ourſelves to ſerve and obey him, and faithfully perform our Duties to him, (of which the due attending of religious Meetings is not one of the leaſt) we ſhall find his Bleſſings upon our honeſt and moderate Endeavours more advantageous to us than all our Buſtlings, anxious Labours, and Contrivances, without it.—*Seek ye firſt*, ſaith our bleſſed LORD, *the Kingdom of* GOD, *and his Righteouſneſs, and all theſe Things ſhall be added unto you.* 'Tis concluded by many Friends of ſound Judgment and Experience, that none were ever poorer (but richer) for duly and rightly attending religious Meetings on Week-days, as well as Firſt-days; but 'tis fully believed, that many have ſuffered themſelves to

Mat. vi. 33.

be

be much hurt, both as to the Condition of their Minds, and outward Circumſtances, by letting the inordinate and choaking Cares about Things of this Life prevail, and conſequently by becoming negligent and remiſs in attending religious Meetings; for the royal Pſalmiſt ſaith,—*Except the* LORD *build the Houſe, they labour in vain that build it: Except the* LORD *keep the City, the Watchman waketh but in vain. It is vain for you to riſe up early, to ſit up late, to eat the Bread of Sorrow*, &c. The gracious Toleration and Time of Peace now put into our Hands, ought to be as our Seed-time, in which we ſhould be diligently ſowing to the Spirit, that hereafter we might reap the Harveſt of Life everlaſting. Pſal. cxxvii. 1, 2.

But what ſaith the wiſe Man of the Sluggards and Slack-handed, in ſo favourable an Opportunity?—*He becometh poor*, ſaith he, *that dealeth with a ſlack Hand: But the Hand of the Diligent maketh rich. The Sluggard will not plow by reaſon of the Cold; therefore ſhall he beg in Harveſt, and have nothing.* Prov. x. 4. Ch. xx. 4.

I therefore tenderly exhort you, make the beſt Uſe and Application of the preſent Favours, Peace and Tranquility, yet lengthened out unto the Churches; double your Diligence, be fervent in Spirit, ſerving the LORD: Slip no Opportunity, wherein ye may either do Good to others, or obtain Good to yourſelves, or both.

But oh! what Excuſe ſhall thoſe Profeſſors of Truth plead in the Day of Account, who being ſtationed by kind Providence in the Affluence of the good Things of this Life, and alſo ſituated near the Meeting-place, yet nevertheleſs ſeldom vouchſafe to appear with their Brethren at Week-day Meetings? Moreover, (which is ſtill worſe) ſome having let in a Diſlike or Diſguſt againſt ſome particular Friend or Friends, on one Account or other, thence have taken Occaſion ſometimes to decline the Meeting; Yea, alas! ſome are ſo much out of the way, that they will not come at the Houſes or Families of thoſe Friends againſt whom they have taken occaſion of Offence. Thereby not only betraying their own Weakneſs, and a mean and wrong Diſpoſition of Mind, but alſo hurting and leſſening themſelves, and ſhewing a bad Example to the young and riſing Generation, whoſe Eyes are upon us, and can quickly remark the Failures and Miſtakes of ſuch as ſhould be as Way-marks to them. Oh! therefore, I earneſtly beſeech all ſuch, that they let the Time paſt be ſufficient, and that for the future they may be of better, and more exemplary Conduct.

Furthermore, in as much as the moſt ſolemn, ſacred, and profound Part of the divine Worſhip of the FATHER, who is a Spirit, is now in this Goſpel, and new Covenant Diſpenſation, to be perform'd in *Spirit* and *Truth*, in a *deep Silence*, *Compoſure*, and *Stilneſs of Mind*; being altogether

gether conſiſtent with the divine Nature and Spirituality of the ſaid Diſpenſation, the Doctrine of CHRIST the Author thereof, and our own profeſſed Principles; in much Brotherly Love I cordially exhort you, and by the Meekneſs of CHRIST fervently beſeech you, to labour with the utmoſt Diligence and Application of Heart and Soul, really to become ſuch inward and ſpiritual Worſhippers, which CHRIST hath told us, — *The* FATHER *is ſeeking to worſhip him.* Theſe are *the Circumciſion which worſhip* GOD *in Spirit, and have no Confidence in the Fleſh*; whoſe principal Teacher is the Miniſter of the Sanctuary, and true Tabernacle, which GOD hath pitched and not Man, and can never be removed into a Corner. Although we muſt own, that anointed Inſtruments, while they keep their Places, are of Service, Comfort and Edification to Meetings, as the Eyes and Expectation of the Hearers are chiefly to the LORD, who alone can give a Bleſſing upon the Plantings of *Paul*, and the Waterings of *Apollos*; yet we ſee theſe Inſtruments are not to be depended upon, being liable to be ſhut up, according to the Wiſdom and good Pleaſure of the great Maſter of Aſſemblies, or to be removed from us by Death; but they that duly wait for that Water from the Hand of CHRIST, our bleſſed Mediator, which he told the enquiring *Samaritan* Woman of, ſaying,— *Whoſoever drinketh of the Water that I ſhall give him, ſhall never thirſt; but the Water that I ſhall give him, ſhall be in him a Well of Water ſpringing up into everlaſting Life*, will not be *John* iv. 14.

quite caſt down, and totally diſcouraged, when it ſhall pleaſe the LORD to take from them ſuch as have been as conſolatory *Evangeliſts*, *Miniſters*, *Prophets*, or *Propheteſſes* among them; but feeling, in the Openings and Bubblings up of the aforeſaid Spring of Life, the Love of GOD, that true Charity to be ſhed abroad in their Hearts, they will experience the Truth of the bleſſed Apoſtle's Words, — *Charity never faileth; but whether there be Propheſies, they ſhall fail; whether there be Tongues, they ſhall ceaſe; whether there be Knowledge, it ſhall vaniſh away.*

1 *Cor.* xiii. 8.

Wherefore, *Beloved*, be not diſconſolate upon the View of any of your Meetings being left bare of, or quite without *inſtrumental Miniſters*; though ſome Branches be removed, the Root remains. Oh! remember CHRIST's Words, a little before his Departure from his Diſciples, as with reſpect to his Humanity, — *If ye love me, keep my Commandments, and I will pray the* FATHER, *and he ſhall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth, whom the World cannot receive, becauſe it ſeeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and ſhall be in you.*

John xiv. 15, 16, 17.

Again, — *Where two or three*, ſaith he, *are gathered in my Name, there am I in the Midſt of them.* If ſome eminent Diſciple or Diſciples be taken from you, the head Maſter remains, to whom you may have free Acceſs. If ſome ſmall

Rivulets

Rivulets you have drunk of ſometimes, be now diſcontinued, your Way is open to the never-failing, inexhauſtible Spring-head: What Reaſon have any then to be diſcouraged, or be cool in attending their Meetings, for Want of *inſtrumental Miniſtry?* Would not this be like a Slight upon the *greateſt* and *beſt Miniſter*, who hath graciouſly promiſed his moſt excellent Company, even at the leaſt Meetings, upon moſt reaſonable Terms? For the compaſſionate Promiſes above, as alſo this, — *I will not leave you comfortleſs*, are not only applicable to his then immediate Followers, but to all his true Diſciples down to the lateſt Poſterity.

Let none therefore, old or young, be aſhamed of, or undervalue *ſilent Meetings*; for they certainly are to all true Worſhippers of ſingular Advantage, and diſhonourable to none that rightly attend them, but quite the reverſe. May all thoſe who belong to Meetings, wherein are no Friends of the *Miniſtry*, ſeriouſly conſider, their preſent Situation is far better than if they were loaded with a *dead*, *dry*, *fruitleſs*, *unacceptable Miniſtry*.

Beſides, as there may be Danger of ſome depending too much upon the *publick Miniſtry*, where there is pretty much of it; the Want thereof, if rightly applied, may prevent this Danger, and drive People home to the inward Spring.

Well, but may ſome ſay, *we have Children and young Ones coming up, which yet know not theſe Things, and our Hearts ake for them.* I anſwer, let all of us, eſpecially Parents and Elders, uſe our very beſt Endeavours to bring up the young and tender Plants in the Nurture and Admonition of the LORD, exemplifying our Precepts in a prudent and ſuitable Conduct, by waiting in *pure Silence* in our religious Meetings, to feel the Aboundings of that Life which CHRIST ſaith, he came to give to his People *more abundantly*: Then, I truſt, the LORD will from his holy Habitation mercifully look down upon us and our Off-ſpring. For my part, I know no viſible Thing more likely to prevail upon Children, and to ſet them on thinking on good Things, than to ſee the awful Sittings, and ſometimes the overflowing Tears of their Parents and Elders, in their Devotion before the LORD in their religious Retirements; together with a careful and godly Conduct at other Times: Who knows but it may pleaſe good Providence in due Time to open Springs in the Deſart, and dignify the now pooreſt and dimmeſt Meetings with the *brighteſt Miniſters?* Let none after a deſponding Manner ſay, — *Can any Good come out of* Nazareth? The LORD is able of theſe Stones to raiſe up Children unto *Abraham.* Mean while may we all endeavour to live by Faith, and in that Faith to truſt in GOD, for in the LORD JEHOVAH is everlaſting Strength.

Beſides

Beſides theſe Things, I further humbly intreat you, *Parents* and *Governors* of *Families*, that you ſtrictly watch over your Children and Servants reſpecting their moral Conduct. The wiſe Man tells us, and Experience confirms it, — *That the Rod and Reproof give Wiſdom; but a Child left to himſelf bringeth his Mother to Shame.* Prov. xxix. 15. What truly conſcientious Parent, or Head of a Family, can or dare ſuffer their Children (or Servants when not engaged in Buſineſs) to go whither they will, when they will, into any Sort of Company, according to their own Option or Liking? This Kind of imprudent Indulgence, and undue Liberty, allowed by reaſon of the Inconſiderateneſs, and Want of true Zeal in the Governors, hath proved ruinous to many of the young Generation. How often hath Grief of Mind accru'd to ſome concerned Friends, to ſee ſome Profeſſors of Truth ſo careleſs about their Children, as to ſuffer them to run even amongſt the wild Rabble of the Town, or Neighbourhood, where they often receive corrupt Impreſſions on their tender Minds, both with regard to Speech and Deportment? Which inconſiderate and indiſcreet Parents, being ſpoke to by ſome concerned Friend or Friends, and admoniſhed touching this their unſafe Indulgence, would perhaps reply, *They are but Children; ſo what ſignifies reſtraining them till they come to more Underſtanding? We have been Children ourſelves, and wild too.* But alas! how often have theſe Kind of careleſs

careleſs Fathers and Mothers laid for themſelves a ſad Foundation for too late Repentance!

We muſt own, that when we have done our beſt in Precept, in Pattern, in Reſtriction, and religiouſly turn'd every Stone for the Good of our Off-ſpring, and the honeſt Diſcharge of our conſcientious Duties towards them, ſome may prove Prodigals and Libertines; yet happy thoſe Parents who can juſtly appeal to Heaven on this wiſe, — *Thou*, LORD, *knoweſt we have done our beſt for the Preſervation and right Inſtitution of our Child or Children.* Such, with good *Samuel* of old, in the conſcientious Diſcharge of their Duty, will have Peace and Joy in the LORD, though ſome of their Children cauſe them much Trouble and Anxiety.

Laſtly, before I leave you Parents and leading Perſons in Families and Meetings, I humbly crave that we, and all faithful Miniſters and Elders, may be inward with the LORD, and join in deep Supplication to him, that he may be pleaſed in his inexpreſſible Loving-kindneſs to remember the Youth of our Time, grant them a gracious Viſitation, lay faſt hold on them, as by the Shepherd's Crook of his bleſſed Truth and Power, circumciſe their Hearts to ſerve him; and alſo, that he would be pleaſed in his tender Mercy to reach unto all poor wandering Prodigals, whereſoever they are ſcattered, and bring again the loſt Sheep to the Fold of Reſt.

And

And now, Oh! ye *Striplings* and *young People*, I muſt addreſs you in particular; my Heart is open unto you, and enlarg'd in the Love of the Goſpel, wherein I affectionately call upon you, and lovingly adviſe you, to beware of *unſuitable Company*; and take great Care to avoid all kind of *Intemperance*, but eſpecially that pernicious, infecting, growing evil Cuſtom of *clubbing*, *tippling*, and *drinking to Exceſs*; which has proved the Bane and Ruin of ſo many (once) hopeful Youths, as well as Perſons of more advanced Age: And watch with the utmoſt Caution, that ye do by no Means let out your Affections to Perſons of *other Communions*, in order to contract *Marriages* with them; nor yet with ſuch as are too *near of Kin*, though within the Pale of our Society; for alas! alas! we have many ſorrowful Inſtances of the ſundry afflicting and diſmal Conſequences that attend theſe unhappy and diſagreeable Matches.

Oh! therefore, let the Harms of others be your timely Precautions, and always ſtand open to receive the wholeſome Counſel of your Parents, and well-wiſhing Friends; for this is well pleaſing unto GOD, who hath expreſly commanded, — *Honour thy Father and thy Mother*, and ſeverely threatned ſuch as ſlight their Parents, as in *Deuteronomy* xxvii. 16. — *Curſed be he that ſetteth light by his Father or his Mother, and all the People ſhall ſay* Amen. Likewiſe the wiſe Man ſaith, — *The Eye that mocketh at his Father, and deſpiſeth to obey his Mother, the Ra-* Prov. xxx. 17.

vens

vens of the Valley ſhall pluck it out, and the young Eagles ſhall eat it. Alſo we find what was commanded concerning the ſtubborn and rebellious Children of the *Iſraelites* of old; — *If a Man have a ſtubborn and rebellious Son, which will not obey the Voice of his Father, or the Voice of his Mother; and that when they have chaſtened him, will not hearken unto them: Then ſhall his Father and his Mother lay hold of him, and bring him out unto the Elders of his City, and unto the Gate of his Place; and they ſhall ſay unto the Elders of his City,* This our Son is ſtubborn and rebellious, he will not obey our Voice, he is a Glutton, and a Drunkard: *And all the Men of his City ſhall ſtone him with Stones that he die: So ſhalt thou put Evil away from among you, and all* Iſrael *ſhall hear and fear.* And it were well, if ſuch who are rebellious and diſobedient to their Parents, did enough conſider the Puniſhment inflicted upon them in that Diſpenſation, by a Law preſcribed by the LORD; and ſuch would do well to remember, that though this Law remains not in Force in this Diſpenſation, yet ſuch Puniſhment as is adequate to the Tranſgreſſion of the ſpiritual Law we now are under, waits for ſuch; — *For if they eſcaped not, who refuſed him that ſpake on Earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from Heaven.*

Deut. xxi. 18, 19, 20, 21.

Heb. xii. 25.

I earneſtly recommend unto you, the ſerious and frequent Reading of the *holy Scriptures:* Some Friends, with much Concern of Heart,

are

are afraid that this beſt of Books is too much neglected by too many of our Youth, if not by ſome of the elder Rank too: Pleaſe to examine and conſider the Principles you are educated in the Profeſſion of, That the Religion of your Education may become the Religion of your Judgment; and beſure avoid the reading of ſuch profane Books and Pamphlets, as tend to vitiate and alienate the Mind from the Simplicity of the Truth. Pleaſe to read and duly obſerve 1 *Tim.* iv. 7, 8. 2 *Tim.* iii. 15, 16, 17.

And above all Things, be concern'd to be made ſenſible of the Day of the LORD's Power, wherein and whereby, you may be made willing intirely to reſign yourſelves to his Service and Diſpoſal: O! wait with Diligence to know and experience the quickning, refining Baptiſm of the HOLY GHOST and of Fire, whereby ye may be truly baptized into the one Body of CHRIST, and by feeling the Influences of his good Spirit to deſcend upon you, from him the heavenly Head, you may be truly ſerviceable in your reſpective and proper Places and Stations therein, and ſo come up in the true Line of Succeſſion in this your Day. Oh, that the Spirit of *Elijah* might reſt upon *Eliſha*.

Pleaſe to conſider, how Meetings are deprived in many Places of *faithful Miniſters* and *Elders*: How many Seats are now left empty, and how Meetings are now pretty much made up of the younger Sort of Perſons, into whoſe Hands the Care

Care and Diſcipline of the Church are likely to fall? May the Glory of GOD, may the Service of the Church, and the preſent State thereof; may your own temporal and earneſt Intereſt and Salvation move and prevail upon you, to apply your Hearts unto Wiſdom, that ye may come under ſuitable Qualifications for the much deſired Succeſſion aforeſaid; that thoſe Vacancies in the Places of *Miniſters* and *Elders* may be honourably ſupplied.

Having in much Brotherly-kindneſs premiſed the *few Things above*, I find a Concern remaining upon my Mind, more particularly, in the ſame good Will, here to ſubjoin ſome loving Cautions to all you *Tradeſmen* and *Merchandizers*, that ye be very careful to keep cloſely unto the ſtrict and neceſſary Rules of *moral Juſtice* in all your Dealings, and duly to obſerve your *Words*, *Promiſes*, and *Contracts*, punctually anſwering all your juſt Debts and Demands in *due Time*, purſuant to the excellent *Chriſtian* Rule, —— Mat. vii. 12. *Whatſoever ye would that Men ſhould do to you, do ye even ſo to them*: And beſure take particular Care, I beg of you, to keep within the Compaſs of your own Stocks and Capacities, that in caſe your Affairs don't ſucceed well, you may but loſe what is your own: It has been remarked, that divers at their firſt embarking in Trade and Buſineſs, have ſeem'd to be pretty hopeful; but inconſiderately putting themſelves forth into more Articles and Branches of Trade, than their Stock and Capacity were able to ſupport and manage,

manage, whereby great Reproach has been brought upon our Society, of which they profeſs themſelves Members, Diſtreſs upon themſelves and Families, and they have unhappily fallen into that diſmal and infamous State of *Inſolvency*; and have not only in a great Meaſure ruined themſelves, but divers other honeſt and innocent Perſons have ſuſtained much, and perhaps irreparable Loſs, by ſuch their unwary and unwarrantable Proceedings. Wherefore, it is much to be deſired, that (eſpecially our young and unexperienced) Tradeſmen and others, may not only be willing to receive and take due Notice of the Advice of judicious and experienced Friends, when given, but even apply to ſuch Friends before they undertake any Affair of conſiderable Moment, for their Counſel therein. Yea, too many, even of ſuch who have appeared in the *Miniſtry*, for want of due Care and Integrity, and a timely Inſpection into the State of their Affairs, and proper Application in the Management thereof, have lamentably loſt themſelves, to the Diſhonour of God, Scandal of our holy Profeſſion, and the wounding the Reputation of our *free Miniſtry*; it being an abſurd Contradiction, to pretend to preach the *Goſpel*, and neglect the Rules of *moral Juſtice*.

To conclude this Head: Whereas in theſe kind of Miſcarriages, the Wives, Houſe-keepers and Servants (yea and perhaps Children too) ſometimes may have a Share of the Blame caſt upon

upon them, whether deſervedly or not; therefore I tenderly exhort all ſuch, in their reſpective Provinces and Poſts at home, whilſt Huſbands or Maſters are acting abroad, that they may uſe ſuch an honeſt Care, ſuitable Induſtry, Frugality, and Moderation in their Houſe-keeping, and all Things under their Hand, as may tend (ſo far as in them lies) to preſerve themſelves blameleſs in theſe Reſpects.

May all who profeſs the Name of CHRIST, come under his Croſs, who is come to lead us into all Truth; learn of him who is meek and lowly in Heart, thankfully to be content to live according to, or rather within our Abilities; for it is an undeniable Argument of Weakneſs, Indiſcretion, if not Injuſtice too, for any but of low Circumſtances in the World (comparatively ſpeaking) to imitate, copy after, or in any wiſe to vie with Perſons of conſiderable Eſtates, either in *Dreſs*, *Houſe-keeping*, or *Furniture*, &c. Happy the Perſons, whom the Harms and Miſtakes of others do timely awaken to due Caution and more prudent Conduct; all along taking the Advice of the wiſe Man, — *Be diligent to know the State of thy Flocks, and look well to thy Herds; for Riches are not for ever.*

Prov. xxvii. 23, 24.

I have here alſo further to add, and recommend to the ſerious Conſideration and Animadverſion of all you *Parents*, *Elders*, and *Miniſters*, together with all the *School-maſters* and *School-miſtreſſes* within the Pale of our Society, that afflicting

afflicting Caſe of the Growth of Pride, Gaiety, and unbecoming Conformity to the vain World in *Apparel*, *Dialect*, and *Deportment*, which ſeem to ſpread and gain Ground amongſt the Profeſſors of the bleſſed Truth at this Day, to the inexpreſſible Grief of the Faithful, and great Reproach of the Society in general: Whereby the Mouths of many of other Communions, who have their Eyes upon us, obſerving the Extent of our religious Principles and Pretenſions, make their Remarks on our Conduct and Appearance, and are ready to ſay to this Effect: *Ye were once a plain People, diſtinguiſhable in divers Reſpects, particularly in* Plainneſs *of* Habit, *and* Speech, *from all others; but we now can ſcarce know you to be of the Community of the* Quakers, *who at the firſt were very remarkable in their religious Conduct, for their* Humility, Plainneſs *in* Apparel *and* Expreſſion, Simplicity, Sobriety, Gravity, *and* Self-denial; *but now, what Conformity to the* Faſhions, Cuſtoms, Grandeur, *and* Vanities *of the World, are you run and running into, whilſt under the Profeſſion of the* Guidance *of the Spirit? You are coming over to us apace.* Oh! therefore, I call upon you in a particular and moſt fervent Manner, begging of you for the LORD's Sake, and the Sake of the riſing Generation, to lend your helping Hand, and be heartily and jointly concerned for the redreſſing and ſuppreſſing theſe reproachful Grievances, ſo abſurdly inconſiſtent with the pure, plain and honourable Principle of Truth we profeſs.

Dear

Dear Friends, pray bear the Word of Exhortation; I am not rigidly cenſorious upon my Friends, nor, I hope, laying too much Streſs upon Externals, but moſt cordially and humbly treat with you, to the End that the aforeſaid Reproach we now lie under, may be rolled away from our Community.

Firſt, Therefore ye *Parents*, who have the firſt and beſt Opportunity of making Impreſſions upon, and biaſſing the tender Minds of your Children, by inſtilling into, or putting upon them what ye pleaſe, pray take Care you don't awaken or indulge, but rather nip in the Bud thoſe Seeds of Pride ſo interwoven with, and implanted in the fallen Nature of Man; if we take the Apoſtle's Advice, we muſt bring up our Children *in the Nurture and Admonition of the* LORD; which is not arraying them with *gaudy Apparel*, according to the mutable Faſhions of this World, as they come in vogue in the Nation. But in caſe any of you, to whom Providence hath given Children, are taking undue Liberties herein, and love to be in theſe vain Faſhions, certainly you are not only inconſiſtent with the Principles yourſelves profeſs, but alſo are ſetting your Off-ſpring inconſiſtent Examples by your Conduct; for Children think they act with Authority when they have their Parents for *Precedents*.

As there is in our Natures (as aboveſaid) a Propenſity to theſe Gaities, the ſame being indulged

dulged and nurſed up, tend to divert and alienate the Mind from the Simplicity and Gravity of the Truth: Yea, alas! where the Youth of our Time are permitted and encouraged to take their Swing in theſe undue Liberties, they don't only afford frequent Occaſion for the aforeſaid Reflections, but are often accounted to appertain to that numerous Claſs of temporizing Faſhion-mongers and Citizens of this World, rather than Children of new *Jeruſalem*.

If CHRIST, whoſe Kingdom is not of this World, ſhould be our Pattern, we certainly ſhould be plain in *Dreſs*, *Words*, and *Behaviour*: If the Apoſtle's Advice be to be minded, we muſt not *be conformed to the World, but be tranſformed, by the renewing of our Minds*; and lay apart not only *Filthineſs*, but *all Superfluity of Naughtineſs*. We muſt own, Conformity to the World may make its Appearance divers Ways, and in divers Shapes; but its Root lodges in the Mind; and therefore, according to the Apoſtle's religious Precept, we muſt be *tranſformed* and changed by the *internal* Work of the Spirit: We profeſs another and better Way of thinking and acting, by the Renovation of our Minds; and though we can by no Means effect this inward Tranſformation either in ourſelves, or in our Children, yet it is the Senſe of many Perſons, truly judicious and experienced in the one true *Chriſtian* Religion, that it is a Duty incumbent on *Parents* to regulate and reſtrict their Children in their viſible Garb and Conduct:

And though we cannot give our Children the Power of Truth, yet it is our Duty carefully to bring them up in the Form thereof, at the ſame Time humbly praying to the LORD to water our Labours with his Bleſſing, interpoſe by his Grace in their Hearts, and ſo crown our Endeavours with Succeſs, by thus granting to them his Power.

Some may ſay, *Religion doth not ſtand in* outward Apparel. *Anſwer.* We own it doth not conſiſt barely in any Externals, but in that Power which makes clean the Inſide; ſo that an exterior Rectitude is thereby conſequently effected, where this Power inwardly operating in the Heart is ſubmitted unto. *Thou blind Phariſee,* ſaith CHRIST, *cleanſe firſt that which is within the Cup and the Platter, that the Outſide of them may be clean alſo*; whereby we are informed and directed where to begin the Work of Regulation and Reformation; and alſo that a viſible Regularity will enſue upon this inviſible Operation: Howbeit, and yet nevertheleſs I ſay again, *Parents* and *Tutors* are in the mean while to exerciſe themſelves, and the Authority lodged in them, to uſe a proper Reſtriction and Correction of what they ſee amiſs in their Children, and lop off the Branches (theſe being Things within their Reach) until it ſhall pleaſe GOD to lay the Axe to the Root of the Tree in them. May we not therefore ſafely conclude, that *Libertiniſm*, ſo obvious and glaring in any of its deformed Shapes, is a manifeſt Symptom of a

Mat. xxiii. 26.

Diſorder

Diſorder *within*, and of the deplorable Want of experiencing this abſolutely neceſſary Power of *Regeneration*; unto which we, in the Bowels of Charity invite all our Friends, eſpecially thoſe too much ſcattered in the *fantaſtick Modes, Cuſtoms, Faſhions, Friendſhips* and *Ways* of this degenerate and depraved Age; owning nevertheleſs, that ſome Perſons appearing in plain Garbs to Men, may be inwardly far wrong in the Sight of God: We are not in any wiſe countenancing *Phariſaiſm*, whilſt we thus oppugn *Libertiniſm*: The King's high Road to Heaven lies in the golden Medium, even in the Midſt of the Path of Judgment.

As the frequent and repeated Advices from the Yearly-meetings are againſt all bad and vile Things, diſagreeable to our holy Principles; ſo likewiſe againſt the Extravagancies now before us: And how cloſely and warmly, and to how good Purpoſe, doth our honourable Friend William Penn write againſt them in his *No Croſs No Crown*, to which I refer.— "The "very Trimming of the vain World would "cloath all the naked one," ſaith he in his *Reflections* and *Maxims*. Into which Exorbitances, eſpecially on the Score of *Attire, Furniture* and *Equipage*, too too many under our Name (with Regret be it ſpoken) are now gone and going, notwithſtanding the Purity, and (where it is duly obeyed) the all-ſufficient Efficacy of our honourable Principle of Grace and Truth, which comes by Jesus Christ. Truly,

Friends, the Prevalency of theſe unbecoming Things is ſuch, and they have got ſo much Head amongſt our Youth, and too many of thoſe of mature Age, that it ſeems very difficult to ſtem the Tide of theſe growing evil Cuſtoms, except it pleaſe the LORD mercifully to interpoſe.

Therefore I find myſelf engaged, as a Brother in Love, here to ſay, with a certain honourable ancient Miniſter, on the like Occaſion, in a great Meeting: — "*Friends*, if we cannot rule "our Children, let us rule our Purſes." What he meant is plain; if our Children are not willing to take our Counſel, and keep within the Bounds of Truth, let us not ſupport or ſupply them with Money, in the Gratification of themſelves in theſe Vanities, which bring Reproach upon us.

Again, Peradventure there may be ſome Children or Youths in ſome Families well diſpoſed and enclined, under ſome early Influences of the good Principle, who don't affect theſe Trifles themſelves, yet by Inſtigation of their grand Parents or Relations, are puſhed forward into Fineries againſt their Will.

Secondly, Therefore I call upon you *Elders* and *Miniſters*, in the Phraſe of the Man of *Macedonia* to the Apoſtle, — *Come over hither, and help us.* Embrace all Opportunities of encouraging and ſtrengthening the Hands of the truly concerned *Parents*, ſuitably caution the Remiſs;

Remiſs; and pray admoniſh undutiful and libertine Children, both by Precept and Pattern, as vigilant and ſkilful Paſtors in your reſpective Meetings and Places where your Lots are caſt, now in theſe ſorrowful Days, wherein ſo many are ſoaring aloft, and drop a Word of Encouragement to the lowly minded Children and Youths, who may labour under the Difficulties above.

Thirdly, Upon Conſideration of the powerful Aſcendant, Education often has over Youth, I now beſpeak you in particular, who are intruſted with the Care and Tutelage of young Plants, in thoſe weighty and important Poſts of *School-maſters* and *School-miſtreſſes*, eſpecially ſuch who keep *Boarding-ſchools*, imploring your hearty and unanimous Aſſiſtance, as neceſſary Coadjutors, in rectifying theſe licentious Indecencies. Is it not our incumbent Duty, with all Circumſpection and Diligence to watch over the young Generation, eſpecially thoſe committed to our Diſcipline, and honeſtly to ſtudy to acquit ourſelves as faithful and accountable Stewards, not over the Eſtates of our Friends, but, which is of infinite greater Moment, over the Souls and Conduct of their Off-ſpring? Ought we not to account it our indiſpenſible Duty to labour with the utmoſt Sincerity, Application, and Integrity, timely to implant in them (ſo far as we are capable) the Maxims and Principles of the *one true Chriſtian Religion*, ſtriving to rivet the Precepts we give, by the Lives we live? Can any

truly conſcientious School-maſter and School-miſtreſs be content to teach their Scholars how to uſe their Book, Pen, or Needle, and ſeldom endeavour, in a proper Manner, to teach them even the firſt Principles of this moſt honourable, moſt neceſſary Religion, and, above all Things, train them up therein? To make them *Writers*, *Linguiſts*, *Mathematicians*, and *Philoſophers*, (tho' within the Bounds of Moderation in a ſubſervient Way, may be good and commendable) is but, in Compariſon, a ſmall Part of our Charge. In ſhort, (notwithſtanding the Difficulty obſerved above) if we *Parents*, *Elders*, *Miniſters*, *School-maſters* and *School-miſtreſſes*, would heartily concur and exert ourſelves in this ſo good a Work, there is ground to hope, (through the Bleſſing of God) a Stop, in ſome degree, might be happily put to the Growth and Prevalency of theſe Liberties many are taking in *ſuperfluous*, *modiſh*, *fantaſtical*, and *coſtly Apparel*, uſing *You* to a ſingle Perſon, with the Untruth-like *Bowings*, *Cringings*, and vain Fleſh-pleaſing *Salutations*, *&c.* ſo diſagreeable and repugnant to the Croſs of Christ.

But alas! if we or any of us, in theſe Capacities, ſhould ourſelves, as above hinted, be found in theſe undue Liberties, how can we reform thoſe under our Care? But rather render that Complaint of the Prophet applicable to us,

Iſa. ix. 16. —*The Leaders of this People cauſe them to err, and they that are led of them are deſtroyed.*

Pray

Pray let none ſay, *The* LORD *doth not regard theſe outward Things, he looks at the Heart*: Pleaſe to conſider, how he, by the Mouth of his Prophet, ſeverely reprehends, and threatens with heavy Judgments, thoſe among his People who were run into *Pride* in *Apparel, Ornaments* and *Geſtures*, at that Day, in their Declenſion from the Purity and Plainneſs of their faithful Forefathers; deſcending into Particulars, thus: — *Moreover the* LORD *ſaith, becauſe the Daughters of* Zion *are haughty, and walk with ſtretched forth Necks, and wanton Eyes, walking and mincing as they go, and making a tinkling with their Feet; therefore the* LORD *will ſmite with a Scab, the Crown of the Head of the Daughters of* Zion, *and the* LORD *will diſcover their ſecret Parts. In that Day the* LORD *will take away the Bravery of their tinkling Ornaments about their Feet, and their Cawls, and their round Tires like the* Moon, *the Chains and the Bracelets, and the Mufflers, the Bonnets, and the Ornaments of the Legs, and the Head-bands, and the Tablets, and the Ear-rings. The Rings and the Noſe-jewels, the changeable Suits of Apparel, and the Mantles and the Wimples, and the Criſpinpins, the Glaſſes, and the fine Linen, and the Hoods and the Vails. And it ſhall come to paſs, that inſtead of ſweet Smell, there ſhall be Stink; and inſtead of a Girdle, a Rent; and inſtead of well-ſet Hair, Baldneſs; and inſtead of a Stomacher, a girding of Sackcloth; and Burning inſtead of Beauty. I am* (ſaith our bleſſed LORD, who is given a Leader to the People, and is the very Isa. iii. 16, &c.

Mirror of Humility, Self-denial and Plainneſs in Habit, Speech and Deportment) *the Light of the World, he that followeth me, ſhall not abide in Darkneſs, but ſhall have the Light of Life.* May we not therefore juſtly conclude, the airy faſhionable Temporizers of the Times don't follow him, nor imitate his excellent Example.

John viii. 12.

May it alſo be noted, that as thoſe Badges of Degeneracy were offenſive to the LORD in the foregoing Diſpenſation, ſo the eminent Apoſtles *Paul* and *Peter*, who undoubtedly had the Mind of GOD, remarkably exhorted to Modeſty in Dreſs, and warmly at the ſame Time dehorted from gaudy and expenſive Attire, pointing out where the principal Adorning lies, adviſing, —*That Women adorn themſelves in modeſt Apparel, with Shamefacedneſs and Sobriety; not with broidered Hair, or Gold, or Pearls, or coſtly Array; but (which becometh Women profeſſing Godlineſs) with good Works.*

1 Tim. ii. 9.

Whoſe Adorning, let it not be that outward Adorning of plaiting the Hair, and of wearing of Gold, or of putting on of Apparel; but let it be the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the Sight of GOD *of great Price. For after this Manner in the old Time, the holy Women alſo who truſted in* GOD *adorned themſelves, being in Subjection unto their own Huſbands.*

1 Pet. iii. 3, 4, 5.

Hence

Hence therefore it is plain, that our faithful and concerned Friends (who having the Care of the Churches upon them, at ſundry Times, both from our Yearly-meetings at LONDON, and at other Seaſons, have ſeriouſly recommended a becoming Plainneſs in theſe Externals, and warmly diſcouraged the Reverſe, and ſtill continue the ſame Concern) have divine and Apoſtolick Authority on their Side, how lightly ſoever ſome may have looked upon theſe Labours of Love. And if we ſhould here alſo deſcend into Particulars, we have the ſame Precedents in our Favour: Wherefore I now take Freedom, not out of ill Nature, or in a carping Spirit, as upbraiding my Friends with their Weakneſſes, but in that Love which wiſheth well to all, and looks for the Reparation of all the Breaches in the Walls of *Zion*, to ſpecify ſome few Things vaſtly diſgraceful to the Profeſſors of the glorious Light of the *Gentiles*, viz. The lofty and airy *Poſition* of Mens Hats; the *Ribbands*, *Knots*, and *Ruffles*, upon Womens Heads, *&c.* the curious *Girdles*, and coſtly *diamond Buckles* we are upbraided with, with other pompous and expenſive Array: As alſo the putting on of *mourning Apparel* for the Deceaſed, with ſome other Cuſtoms at Funerals not approved of, but diſliked and adviſed againſt by our faithful Friends, as not comporting with the Truth we profeſs. But of all the giddy Modes, antick and fantaſtick Inventions, that ever old Satan or his Agents, with reſpect to external Dreſs, have hitherto vampt up, ſince the Fall of *Adam*;

was

was there ever any Thing contriv'd ſo much for the Ruin of Female Modeſty, and the Incitement to Senſuality and Corruption, as theſe immodeſt, indecent, odious, extravagant Hoops, calculated not for the ſtrait, but for the wide Gate and broad Way, leading to Deſtruction? Nay, ſome are ready to ſay, *Either contract theſe ſcandalous expanded Hoops, or elſe enlarge your Doors, Portals, Styles, Coaches,* &c. "'Tis "mightily ſurpriſing, and really ſhocking, *ſaith* "*a certain Perſon*, to think, that any modeſt "Matron, or any chaſte young Woman, who "is not lunatick or delirious, ſhould ever dare "to appear in ſuch an aukward and unſeemly "Dreſs, ſo far from the Modeſty which ſhould "adorn their Sex, and ſo oppoſite to the Shame-"facedneſs commended and recommended by "the Apoſtle."

"We are told with Truth, (ſaith our worthy "Author *William Penn*) that Meekneſs and "Modeſty are the rich and charming Attire of "the Soul: And the plainner the Dreſs, the "more diſtinctly, and with greater Luſtre, their "Beauty ſhines. It is great Pity ſuch Beauties "are ſo rare, and thoſe of *Jezabel*'s Forehead "are ſo common: Whoſe Dreſſes are Incen-"tives to Luſt; but Bars, inſtead of Motives to "Love or Virtue.

Dear Friends, although many Brethren and Siſters, under much Trouble and Exerciſe to ſee ſo many amongſt us ſo notoriouſly deviate from

from the Simplicity of our Forefathers in theſe Things, in Conjunction with myſelf, are much concerned for a *Reformation* therein; yet we are not intending or deſiring hereby, that our Friends, either young or old, ſhould be laced up into ſtarch'd, preciſe or diſhonourable *Singularities*, but only keep within the Bounds of the bleſſed Truth we profeſs, which ever teaches to be good Neighbours, loyal Subjects, pious Parents, dutiful Children, reaſonable Maſters, faithful Servants, and throughout the Courſe of our Lives, in all our Stations and Relations, to be juſt, charitable, prudently ſociable, affable, merciful, chaſte, humble and temperate; for the divine and honourable Principle we profeſs, always teaches to behave handſomely, and with a good Decorum to Superiors, Equals and Inferiors, not with-holding due Honour from thoſe to whom Honour is due (in Truth's Way) in what Poſt or Capacity ſoever; but has from the Beginning ever led thoſe, that were obedient thereto, out of the vain Faſhions, Salutations, Cringings and Scrapings of the World, into much more ſolid and real Marks of Honour, by their Integrity, Fidelity, Sincerity and diſcreet Deportment, than can or could be rightly expreſſed by the Hat Compliments and Flatteries amongſt Men. Wherefore we beſeech you, to abide in that holy Simplicity which was one diſtinguiſhing Character of our ancient Friends, ſome of whom ſuffered deeply for their Teſtimony againſt the Hat and Knee Honour, which ſerves only to gratify a proud Mind, remembring

bring the Saying of CHRIST JESUS our LORD,
John v. 44. —*How can ye believe, which receive Honour one of another, and ſeek not the Honour that cometh from* GOD *only.*

We are, I aſſure you, *dearly Beloved*, far from deſiring our elder Friends to uſe, or the Youth to be educated in a rude, unbecoming, unmannerly and clowniſh Behaviour; for we know this our Principle teaches quite the Reverſe; and whilſt it makes the *Chriſtian*, it doth not unmake, but improves the rational Man, reputable Tradeſman, and good Neighbour; and the Women in like manner, who recommend themſelves more by a modeſt Appearance, than all the Advantage they may apprehend they obtain by the contrary: Neither do we at all begrudge our rich Friends the Uſe of the good Things and Comforts of Life, according to their Circumſtances, provided they keep within the Bounds of that honourable Moderation which the Apoſtle deſired might appear unto all Men, in the Conduct of the Believers: In which, if our rich Brethren and Siſters would be exemplary, we hope ſome Perſons of lower Stations in the World would be aſhamed to run the Lengths they do.

Oh! that our rich Friends, who live in much Plenty, Abundance, and Increaſe of the Enjoyments of this Life, would duly read, conſider and apply the Advice and Caution of the LORD to his People of old, *viz.*—*When thou haſt eaten, and*

and art full, then thou ſhalt bleſs the LORD *thy* GOD, *for the good Land which he hath given thee. Beware that thou forget not the* LORD *thy* GOD, *in not keeping his Commandments, and his Judgments, and his Statutes, which I command thee this Day: Leſt when thou haſt eaten, and art full, and haſt built goodly Houſes, and dwelt therein: And when thy Herds and thy Flocks multiply, and thy Silver and thy Gold is multiplied: And all that thou haſt is multiplied: Then thine Heart be lifted up, and thou forget the* LORD *thy* GOD. *Deut.* viii. 10, 11, 12, 13, 14.

And as theſe Extravagancies occaſion Reflections and ſmart Animadverſions from many People, it is very probable they have afforded, and do yet afford, Occaſion of ſtumbling to many Seekers and Enquirers after the Way of Truth: 'Tis to be feared many, in a good degree convinced of the Truth, obſerving the Liberties great Numbers of the Profeſſors thereof take, make Uſe of them as Pleas and Apologies for their ſettling on their old Lees, and coming no further; ſo on the other Hand, ſeveral Perſons of Diſtinction have often much commended and admired the Comelineſs of the Garb and Attire of our plain Women, who walk according to their Profeſſion, preferring Friends modeſt Dreſs to their own gawdy Fopperies. And it is very obſervable, that Perſons under our Profeſſion, don't gain but loſe Credit, by a Conduct diſſonant to their Profeſſion.

If

If any object, *That these are small and insignificant Matters.* I answer, with the unanimous Concurrence of a large Cloud of Witnesses, that how insignificant soever they may now appear to any, our ancient Friends, in the breaking forth of Truth in the Morning of the Day, found themselves indispensibly engaged to stand against the Corruptions of the World, both respecting *Apparel*, using *You* to a single Person, and other vain Flatteries in Mens Carriage one to another; and that all whosoever yet have embraced our Principles from real Convincement in their Judgment, and were truly baptized by the holy Spirit and Fire, always found it their incumbent Duty to decline and disuse these vain Customs, practised in the Time of their Ignorance. Besides this, how many of our Friends Children in the Time of their Health, by letting their Minds out after the vain, modish Fashions of the Times, have laid a Foundation for Repentance on sick and dying Beds; and on their languishing Pillows, have clearly seen, and bitterly lamented these their Errors, being then fully perceived and acknowledged to be *meer Vanities* and *Vexation of Spirit*; which is like to prove the Case of many, who in the Time of their Health, Strength and Prosperity, will not be prevailed upon, neither by the Reproofs of Instruction in their own Minds, nor by the Church in general, nor by Particulars concerned for their Good and Reputation, to keep within such Bounds and Limits in their Deportment and

and Array, as are agreeable to their high and holy Profeſſion of the Spirit of Truth.

The Reaſon why ſo many of the Profeſſors of Truth have in theſe latter Times taken ſuch unaccountable Liberties, appears to the ſenſible and faithful Members of the Church, to be the Want of coming under the real Work of Truth in themſelves: Hereby therefore, in much Sincerity, Brotherly-kindneſs and Charity, I earneſtly beſeech you, my *dear Friends*, of all Stations, and eſpecially you, who from your Infancy have been brought up in any of theſe Fineries, and you, who having been educated in an humble Dreſs and Deportment, in plain Families in the North, or elſewhere, and coming up to the Metropolis of this our Iſland, or other grand populous Places, have been too docile, and apt in imitating and learning the polite Airs and fantaſtick Modes occurring to your Notice, and are therein likely to come up with, or even outſtrip thoſe who from their Cradle have been train'd up in ſome of theſe Gaieties: I ſay, I humbly beſeech you all, for the Good of your Souls, and the Reputation of our Principles and Society, to delay no longer to embrace the Baptiſm and Croſs of CHRIST, whereby ye may be crucified unto the World and its corrupt Ways, and the World unto you, leſt that befall you, which was threatned to the degenerate People of old, inſtead of *well-ſet Hair there ſhall be Baldneſs, and inſtead of other Ornaments,*

Ornaments, a Girding of Sackcloth; Burning inſtead of Beauty.

Finally, beloved Brethren, may we all, both old, young and middle aged, uſe our utmoſt Diligence, *to make our Calling and Election ſure*; adding unto our *Faith Virtue, to Virtue Knowledge, to Knowledge Temperance, to Temperance Patience, to Patience Godlineſs, to Godlineſs Brotherly-kindneſs, to Brotherly-kindneſs Charity*: If theſe Things be in us, and abound, we ſhall neither be barren nor unfruitful in the Knowledge of our LORD JESUS CHRIST. *Farewel*, ſaith your affectionate Friend and Brother,

Skipton the 13th of the 12th Month, 1747.

DAVID HALL.

An

An EPISTLE *of* Advice *to* Miniſters, Parents *and* Children, *addreſs'd to the Monthly Meeting of* Knareſborough, *held at* Aſquith, *the* 19*th of the Third Month* 1752, *and to the next enſuing Quarterly Meeting at* York.

Dear Friends, Brethren and Siſters,

AS the Apoſtle teſtified in his Day, that *He that aſcended on high, led Captivity captive, and gave Gifts unto Men; and he gave ſome Apoſtles; and ſome Prophets; and ſome Evangeliſts; and ſome Paſtors and Teachers; for the perfecting of the Saints, for the Work of the Miniſtry, for the edifying of the Body of* CHRIST; ſo it has pleaſed the Fountain of Mercies, in his abundant and renewed Loving-kindneſs unto his Church and People, to raiſe up and anoint many ſuch Inſtruments in theſe latter Ages of the World, for the ſame good and great End and Service. Eph. iv. 8, 11, 12.

But, *O beloved Friends*, in Conſideration that theſe kind of uſeful and valuable Inſtruments and Ornaments, are now in many Places reduced to a very few in Number, (many being gone from Works to Rewards) it ſprings in my Heart in the Love of the everlaſting Goſpel of Peace, which ever did, and doth breath out, —

— *Glory to* GOD *in the Higheſt, on Earth Peace, and Goodwill towards Men*, to call upon you *Miniſters*, that are yet left, in the Words of a faithful Servant of the LORD to the Church in his Day, — *Watch ye, ſtand faſt in the Faith,* 1 *Cor.* xvi. 13. *quit you like Men and be ſtrong*; deſiring likewiſe, that the Advice of the Apoſtle *Paul* to his beloved *Timothy*, may be duly obſerved by us all, — *Study to ſhew thyſelf approved unto* GOD, 2 *Tim.* ii. 15. *a Workman that needeth not to be aſhamed, rightly dividing the Word of Truth*; ever mindful of the Apoſtle *Peter*'s Advice, — *If any Man ſpeak,* 1 *Pet.* v. 11. *let him ſpeak as the Oracles of* GOD: *If any Man miniſter, let him do it as of the Ability which* GOD *giveth, that* GOD *in all Things may be glorified through* JESUS CHRIST.

I further alſo find in my Heart a cloſe Concern to call upon and intreat you *Miniſters, Elders, Parents* of Children, and all who have at Heart the Cauſe of Truth and Proſperity of *Zion*, that we may humbly and jointly approach the Throne of Grace, as we find our Way open, and there unanimouſly pour out our ſincere Prayers and hearty Interceſſions to the FATHER of Mercies, on behalf, not only of our own immediate Off-ſpring, but of all the young and riſing Generation in general, that he would be graciouſly pleas'd to acquaint them with the Day of his Power, and bring them under the bleſſed Croſs of CHRIST, and the refining Baptiſm of the HOLY GHOST and of Fire, that ſo (the Spirit of *Elijah* reſting upon *Eliſha*)

Eliſha) they may come up in the right Line, under ſuitable Qualifications for the ſeveral Services in the Body of CHRIST, that many rightly anointed and ſpirited Planters and Waterers may ſucceſſively be ſent into the Vineyard, and that our *Chriſtian* Diſcipline may (from one Generation to another) fall under the Care of ſuch as are or may be of ſanctified Hearts and clean Hands; in which weighty Concern and Application, we may receive Encouragement from this Conſideration, That when our bleſſed LORD obſerv'd to his Diſciples, that *the Harveſt truly was great and plenteous, but the Labourers few*, he moved them to addreſs the LORD of the Harveſt, *That he would be pleaſed to ſend forth more faithful Labourers into his Harveſt.*

May we alſo remember, *my dearly Beloved*, how the LORD ſpake comfortably to the Church of old, promiſing that he would mercifully regard them and their Children, as in *Iſaiah*, — *Fear not, O* Jacob, *my Servant, and thou* Jeſurun, *whom I have choſen. For I will pour Water upon him that is thirſty, and Floods upon the dry Ground: I will pour my Spirit upon thy Seed, and my Bleſſing upon thine Off-ſpring: And they ſhall ſpring up as among the Graſs, as Willows by the Water Courſes.* O that we may truly wait and wreſtle with him for the like Bleſſing: And I much long that we may be tenderly concern'd in the Spirit of the Goſpel, that the *loſt Sheep* may be ſought out and brought home to

Iſa. xliv. 2, 3, 4.

the Fold again, and the *Prodigals* may return to the Father's Houſe.

And now *ye dear young Perſons*, Deſcendants of believing Parents, I tenderly beſeech you by the Mercies of CHRIST, that ye turn in your Minds, and wait for the Manifeſtation and Appearance of the bleſſed Spirit of GOD, the Root and Source of all good Gifts and Services in the Church, in the Profeſſion of which holy Principle ye have had your Education, that coming to experience the heavenly Influences thereof, ye may happily witneſs your Minds and Affections weaned and drawn from Things that are below, and fix'd upon Things which are above, that ye may be intirely reſign'd and given up to the Service of the LORD in your Day and Generation, like *Moſes* of old, who when he was come to Years, *refuſed to be called the Son of* Pharaoh's *Daughter*; *chooſing rather to ſuffer Affliction with the People of* GOD, *than to enjoy the Pleaſures of Sin for a Seaſon*; *eſteeming the Reproach of* CHRIST *greater Riches than the Treaſures of* Egypt; *for he had Reſpect unto the Recompence of the Reward.*

Heb. xi. 25.

May the Glory of GOD, the Salvation of your own Souls, the Service of the Church in your Day, as a three-fold Cord tend to draw you to ſolid Thoughtfulneſs, true Devotion, and the practical Part of the pure Religion and undefiled before GOD and the FATHER.

You

You have had many Calls and loving Invitations: You have had Line upon Line, and Precept upon Precept, both mediately and immediately, which will riſe up in Condemnation againſt the temporizing, licentious, haughty and unadviſeable, as well as the indolent Youths, and ſuch (if they perſiſt obſtinate and unadviſeable) may have to mourn at the laſt, when their Fleſh and their Body are conſumed; and ſay each of them, *How have I hated Inſtruction, and my Heart deſpiſed Reproof! And have not obeyed the Voice of my Teacher, nor inclined mine Ear to them that inſtructed me!* While the towardly, dutiful, humble, religious, circumſpect Youths, will be bleſs'd both ſpiritually and temporally; and experimentally know the Truth of that apoſtolical Aſſertion,—*Godlineſs is profitable unto all Things, having the Promiſe of the Life that now is, and of that which is to come.* 1 Tim. iv. 8.

O! that Children would duly and ſeriouſly conſider, how indiſpenſible an Obligation they are under to be ſubmiſſive and dutiful to Parents, and their wholeſome Admonitions, even from that expreſs Command of the ALMIGHTY, written by his own Finger,—*Honour thy Father and Mother, that thy Days may be long upon the Land which the* LORD *thy* GOD *giveth thee*: Which is alſo notably recommended, re-inforced and confirmed by the Apoſtle on this wiſe, —*Children, obey your Parents in the* LORD; *for this is right. Honour thy Father and Mother (which is the firſt Commandment with Promiſe) that it may be well* Exod. xx. 12. Epheſ. vi.

with thee, and thou mayeſt live long on the Earth; adding alſo in the ſame Place, neceſſary Counſel to Fathers, ſaying, —*And ye Fathers, provoke not your Children to Wrath, but bring them up in the Nurture and Admonition of the* LORD; not forgetting Servants and Maſters, whom he thus adviſeth, —*Servants, be obedient to them that are your Maſters, according to the Fleſh, with Fear and Trembling, in Singleneſs of your Heart, as unto* CHRIST; *Not with Eye-ſervice, as Men-pleaſers*; &c. *And ye Maſters, do the ſame Things unto them; forbearing Threatning: knowing that your Maſter is in Heaven; neither is there Reſpect of Perſons with him*: Neither let thoſe Sons and Daughters, who are grown up, vainly imagine that they are above, out of the Reach, and exempted from the Obligation of the aboveſaid Commandment, and need not now apply to their pious Parents for their good Advice, or regard it when given; leſt they become conceited in their own Eyes, and be found guilty of that heinous Sin of Ingratitude, and ſetting light by Father and Mother: For as Childrens Contempt and Slight of Parents, and their good Advice, hath ever been and ſtill is highly offenſive to the ALMIGHTY, as appears by that dreadful Curſe denounced upon Mount *Ebal*, in theſe Words, —*Curſed be he that ſetteth light by his Father or his Mother, and all the People ſhall ſay* Amen: So likewiſe the fond Indulgence, Remiſſneſs and Slackneſs of ſuch Parents, as are too eaſy and backward in performing that their incumbent Duty of reſtrain-

Deut. xxvii. 16.

ing their Children from undue Liberties, and honeſtly training them up in the Ways of Virtue, is no leſs ſo; as is evident from the Words of the LORD himſelf to that pious Stripling *Samuel*, touching *Eli*'s lamentable Omiſſion of his Duty, in exerting his Paternal Authority in curbing the Extravagancies of his Sons, expreſs'd thus; — *In that Day I will perform against* Eli, *all Things which I have ſpoken concerning his Houſe: When I begin, I will alſo make an End. For I have told him, that I will judge his Houſe for ever, for the Iniquity which he knoweth: Becauſe his Sons made themſelves vile, and he reſtrain'd them not.* 1 *Sam.* iii. 12.

On the other hand, a fervent and truly conſcientious Concern in Parents, and Governors of Families, not only to admoniſh thoſe under their Care, but even with Zeal and Prudence to lay their Commands upon them, as Occaſion may require, according to the Authority lodg'd in them, is always well pleaſing to the LORD, as is manifeſt in the Caſe of faithful *Abraham*, reſpecting his Care in the Oeconomy of his Family; — *Shall I*, ſaid the LORD, *hide from* Abraham *that Thing which I do? For I know him, that he will command his Children and his Houſhold after him, and they ſhall keep the Way of the* LORD, *to do Juſtice and Judgment.* *Gen.* xviii. 17, 19.

It muſt certainly be a very heavy Load upon libertine and unadviſeable Children, when they have juſtly to reflect on themſelves, that they

have both imbitter'd their good Parents Lives; and (perhaps ſometimes) brought their grey Hairs down to the Grave in Sorrow; and alſo have, by their Diſobedience and Rebellion, occaſion'd and drawn down the LORD's juſt Diſpleaſure upon themſelves: It muſt alſo inevitably be Cauſe of great and heavy Diſtreſs, when Parents, having been remiſs and ſlack in the Management and Inſtitution of their Children, obſerving their looſe Courſes, are conſcious to themſelves, that they are not clear of their Childrens Blood. Is it not alſo a piece of meer Vanity, Folly and abſurd Indiſcretion, and generally terminates in Vexation of Spirit, that any Parent or Parents ſhould engroſs his or their Time and Faculties in accumulating great Portions in this World for their Off-ſpring, by which Proceedings the poor imprudent Parents are not only themſelves often diverted from the chief and moſt important Buſineſs of their Day and Generation, their ſpiritual Talents buried in the Earth, and the good Seed choaked in them by the inordinate Cares of this Life, and Deceitfulneſs of Riches; but their Children alſo are too often puff'd up with their ample Portions, and likely to be carried away and elevated above the Simplicity of the Truth, and the bleſſed Croſs of CHRIST; ſometimes ſcarcely retaining even the Form of Truth?

How highly imprudent therefore muſt it be, that any Parents ſhould, in a great meaſure, loſe themſelves, and curtail their Service in the Church,

Church, by acquiring and raking together that which may endanger their own Peace, Happineſs and Safety, and tend to the very great Loſs of their Poſterity! Wherefore, I fervently deſire that every Father and Mother of Children, might be far more anxious and concern'd, that their Children might get the Truth for their Portion, and the God of *Jacob* for the Lot of their Inheritance, than that they may become rich, full, and grand in this World; unto which Concern, the Principle of the Spirit of Truth we profeſs, will ever lead thoſe that obey it. But alas! alas! for want of duly attending upon this, and faithfully following its Guidance, how has the Love of Money, and the Deſire after Riches and Grandeur, prevail'd in theſe Times of Eaſe and Liberty, which the Church hath long been in a great degree favour'd with, (as a great Calm after the violent Storms of Perſecution, which our Forefathers endured.) Is it not too plain that the Cauſe of Truth hath ſuffered much thereby? Pray *Friends*, let us be very cautious in this dangerous Reſpect, *viz.* In the too eager Purſuit after the fading Enjoyments of this World; not forgetting what the Apoſtle ſays thereupon, —*But they that will be rich, fall into Temptation and a Snare, and into many fooliſh and hurtful Luſts, which drown Men in Deſtruction, and Perdition. For the Love of Money is the Root of all Evil; which while ſome coveted after, they have erred from the Faith, and pierced themſelves through with many Sorrows.* 1 *Tim.* vi. 9, 10.

Finally,

Finally, my dear Brethren, I beſeech you, inſomuch as that ſolemn Time is coming on, wherein it will in Effect be ſaid to each of us, in what Station or Capacity ſoever we now are, (whether Miniſters or Elders, Parents or Children, Maſters or Servants,) *Come, give an Account of thy Stewardſhip, for thou mayſt be no longer Steward*; let us all diligently come up in the faithful Diſcharge of our ſeveral Duties to God, and reciprocally one to another in our reſpective Stations and Relations, giving Diligence to make our Calling and Election ſure, and ever labouring with the utmoſt Sincerity and Circumſpection, in that Wiſdom which is firſt pure, then peaceable, and eaſy to be entreated, full of Mercy and good Fruits, without Partiality and without Hypocriſy, to preſerve and promote Peace, Concord and Brotherly Condeſcenſion in all our reſpective Families and Meetings, and, ſo far as in us lies, in the whole Society, and timely to ſuppreſs every Appearance of the contrary; ſo wiſheth, ſo prayeth, your affectionate Brother, concern'd in my meaſure for *Zion's* Proſperity,

Skipton, the 18th of the Third Month 1752.

DAVID HALL.

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EPISTLE

TO

FRIENDS

IN

GREAT-BRITAIN, or elſewhere,

CONTAINING

Advice and Conſolation, particularly addreſs'd to thoſe who are under Tribulation, in the following Stations of Life, *viz.*

1. To the Widows and Fatherleſs.
2. To the Orphans.
3. To Apprentices.
4. To Men and Maid Servants.
5. To Fathers and Mothers, with their Children.
6. To the Poor, Aged, and Infirm, *&c.*

By DAVID HALL.

LONDON:

Printed by LUKE HINDE, 1758.

AN EPISTLE TO FRIENDS IN GREAT-BRITAIN, OR ELSEWHERE,

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4. To Men and Maid Servants.
5. To Fathers and Mothers, with their Children.
6. To the Poor, Aged, and Infirm, &c.

BRITISH MUSEUM

By DAVID HALL.

LONDON:

Printed by LUKE HINDE, 1758.

TO

FRIENDS

OF

KNARESBOROUGH Monthly-Meeting, *held at* ASQUITH *the* 21*ſt of the Twelfth Month* 1752, *and to the next enſuing* Quarterly-Meeting *at* YORK; *which is now extended to the* Quarterly *and* Monthly-Meetings *of* FRIENDS *in* GREAT-BRITAIN, *or elſewhere.*

Dearly beloved Friends!

NOtwithſtanding Line upon Line, Precept upon Precept, and many wholeſome Advices, ſuitable to divers States in the Church, have been from Time to Time heretofore adminiſtred by ſeveral worthy Friends, which I truſt have been, and ſtill may be of Service, if duly applied; yet nevertheleſs in my Confinement at Home, occaſion'd by ſome Indiſpoſition of Body, having had frequent Opportunities of ſolidly remembering my Friends abroad, and weightily conſidering the preſent State of the Church,

Church, I have of late Time found my Mind engag'd and drawn, (I humbly hope) by the Cords of Goſpel Love, purſuant to the Direction in *Job*, — *To him that is afflicted, Pity ſhould be ſhewed from his Friend*; to ſeek out all the honeſt-hearted and faithful poor Friends, and even thoſe of the loweſt Eſtate in our *Iſrael*, and cordially to pay them the following Epiſtolary Viſit, in all their various Exerciſes and Probations, wherever their Lots are caſt, which I now here offer to your Peruſal, and ſerious Conſideration; and inaſmuch as (if I miſtake not) the following Lines proceed from that univerſal Love which is not confined within the Bounds of one Monthly-Meeting or County, I could deſire they might be ſuffered to circulate further: Howbeit, with that due Submiſſion, in which it always becomes and behoves any one Member of the Body to appear, whenever he or ſhe may make any Propoſitions to the Society, I refer the Matter to my dear Friends Judgment and Determination, who am, in the Love of Truth,

Job vi. 14.

Your kindly affectionate Friend and Brother,

DAVID HALL.

To

TO the Poor, and those even of the lowest Degree and Rank in Israel, *as touching the Things of this Life, wheresoever they are scattered, who, professing the blessed Principle of Truth, are honestly endeavouring by the Assistance thereof, so to order their whole Conversation, as that they may have a Conscience always void of Offence toward* God *and toward Men, according to their several Growths and Capacities, tho' attended with many Exercises, Straits and pinching Circumstances on divers Accounts, a tenderly sympathizing Brother of theirs in Tribulation, who often remembers them in the Bowels of Gospel Love and Charity, wisheth Consolation, and tenderly sendeth* Greeting.

My dear Friends, Brethren and Sisters in Tribulation!

IT is most certain, that the Love of God, through Christ his Son our Saviour, is in a merciful Day of Visitation extended to all Men, of all Nations and Stations, high and low, rich and poor, in order for their Redemption, Reconciliation and Salvation; yet in a peculiar Manner, I am humbly and thankfully sensible, that even the very good Will of him that dwelt in the Bush, when just about to send seasonable Relief to his afflicted People, sighing and groaning in the Land of *Egypt*, runs with a flowing Stream abundantly to his upright-hearted,

hearted, faithful poor Servants, that are going through many Tribulations, often drinking various bitter Cups, and frequently meeting with diſagreeable Things, to the End that their bitter Cups might be ſweeten'd and ſanctify'd by his heavenly Life-giving Preſence, as ſure as ever the bitter Waters of *Marah* were by him, through the Mediation of *Moſes*, made ſweet and refreſhing to his poor People in their Travels through the Wilderneſs, towards the Land flowing with Milk and Honey; that the Poor in *Iſrael* might experimentally underſtand the Truth of the Apoſtle's Aſſertion, — *All Things work together for good to them that love* GOD.

Rom. viii. 28.

Dear Hearts! It ſprings up in my Mind to ſay unto you, O be not diſmayed, nor diſcouraged, for although you may at Times be ready to lament yourſelves, under Apprehenſions that you are ſunk and preſs'd down very low; yet, be aſſured, the eternal GOD is your Refuge, and underneath are the everlaſting Arms: In all your proving Junctures, labour to ſtand ſtill, and ſee the Salvation of the LORD, and I doubt not but you will witneſs that bleſſed Hope (ſo often ſpoken of by the Apoſtle) to be unto you as an Anchor of your poor toſſed Souls, both ſure and ſtedfaſt, and which entreth into that within the Vail. Let us ever remember, that the merciful Regard of the ALMIGHTY was, in all Ages and Diſpenſations, ſignally manifeſted to his poor ſuffering People in all their Difficulties. — *When they were but a few Men in Number,*

Number, ſaith the Text, *yea very few, and Strangers in the Land: When they went from one Nation to another, from one Kingdom to another People, he ſuffered no Man to do them wrong: Yea, he reproved Kings for their Sakes, ſaying, Touch not mine Anointed, and do my Prophets no Harm.—For he that toucheth you, toucheth the Apple of his Eye.—He found him*, ſaith *Moſes* in his Song, *in a deſart Land, and in the waſte howling Wilderneſs: He led him about, he inſtructed him, he kept him as the Apple of his Eye.—In all their Afflictions he was afflicted*, ſaith *Iſaiah, and the Angel of his Preſence ſaved them; in his Love and in his Pity he redeemed them, and he bare them, and carried them all the Days of old.* Pſal. cv. 12, 13, 14, 15. Zach. ii. 8. Deut. xxxii. 10. Iſa. lxiii. 9.

In the foregoing Places we may plainly perceive, how engaging and well-pleaſing to the LORD the Faithfulneſs of his People is, and ever was; for he ſaid, — *Surely they are my People, Children that will not lie: So he was their* SAVIOUR. Iſa. lxiii. 8.

Moreover, *my Beloved*, may all the Faithful and Poor in *Iſrael* be encouraged by the Privileges, Virtues and Promiſes of the Goſpel: — *Strengthen ye the weak Hands, and confirm the feeble Knees. Say to them that are of a fearful Heart, Be ſtrong, fear not, behold your* GOD *will come with Vengeance, even* GOD *with a Recompence, he will come and ſave you*, ſaith that ſame evangelical Prophet. Again,—*And in that Day* Iſa. xxxv. 3, 4.

Isa. xxix. 18, 19. *ſhall the Deaf hear the Words of the Book, and the Eyes of the Blind ſhall ſee out of Obſcurity, and out of Darkneſs. The Meek alſo ſhall increaſe their Joy in the* LORD, *and the Poor among Men ſhall rejoice in the holy One of* Iſrael.

What good Cauſe therefore have all the Faithful and Upright in Heart, in how low Situation ſoever in this World, to be encouraged and truſt in the LORD? For as one of his tried Servants teſtify'd,—*The Angel of the* LORD *encampeth round about them that fear him, and delivereth them.* Pſalm xxxiv. 7.

How amiable therefore, how excellent muſt the very Tents and Situations of the Upright in Heart be, (tho' never ſo poor as to this fading World) who have the highly valuable Pearls and Riches of Faith, Hope and Charity within, and ſuch a powerful, glorious and heavenly Protector to guard and defend them in their ſolitary Habitations. May not we then juſtly account thoſe the truly noble and right honourable Princes and Princeſſes in *Iſrael*, comforted and made glad by the lifting up of the Light of the Countenance of the LORD, while he reſiſteth and beholdeth the Proud afar off, though they be the Grandees of this World, dwelling as in ſpacious Palaces, faring ſumptuouſly every Day, and ſtretching themſelves on their ſoft and delicate Couches and Beds of Down. My Heart is open to you in the Love of Truth, being encouraged and comforted in this my Viſit and

Salutation

Salutation unto you, humbly remembring the Words of the royal Pſalmiſt,—*Bleſſed is he that conſidereth the Poor, the* LORD *will deliver him in Time of Trouble.* Pſal. xli. 1.

But, *O my Beloved,* that I may pay you this Viſit of Love as throughly as I am capable, that, as I may ſay, I may ſee all your ſolitary Cottages, Tents and Families, and greet you one by one, from Houſe to Houſe, I am engag'd and drawn by the Cords of Love to deſcend to the following Particulars, *viz.*

1*ſt.* To the Widows and Fatherleſs.

2*d.* To Orphans.

3*d.* To thoſe in the Station of Apprentices.

4*th.* To Men-ſervants and Maid-ſervants; as alſo to the poor young People among Friends in general, in what Station ſoever they be, whether married or unmarried, Boarders in Friends Families, Journeymen, or ſuch as are juſt opening Shops, and beginning Buſineſs for themſelves in their ſtrait and narrow Circumſtances.

5*th.* To Fathers and Mothers, with their Children in their Families.

6*th.* To the Aged, and Infirm, whether reliev'd by the Church, or otherwiſe.

First, O ye dear Widows, who are Widows indeed, I mean faithful according to Knowledge, (for to ſuch I am now writing) altho' in ſome Reſpects your States may look diſconſolate and diſcouraging, being as loneſome Doves without your Mates, yet the ſpecial Regard of the Fountain of Mercies is ſuch towards you, that even to pay you and your poor Fatherleſs Children a Viſit in your Afflictions, is affirm'd by
James i. 27. the holy Apoſtle, to be a Part of the *pure Religion, and undefiled before* GOD *and the* FATHER; and the LORD GOD himſelf, in his tender Mercy and Pity, many hundred Years before the Apoſtle declared thoſe his Sentiments, hath often expreſs'd his tender Care and compaſſionate Regard to Perſons in your Situation, as particularly in
Jer. xlix 11. *Jeremiah,—Leave thy Fatherleſs Children*, ſaith he, *I will preſerve them alive, and let thy Widows truſt in me.* Alſo when the LORD is treating with the degenerate *Jews*, he mercifully condeſcends to propoſe what was to be done, and what Steps were to be taken by them, in order that they might be reconciled unto him; three
Iſa. i. 17. of which were theſe following, — *Relieve the Oppreſſed: Judge the Fatherleſs: Plead for the Widow.*

Notwithſtanding ye pious Widows, my honoured Friends, ye are deprived of your dear Huſbands, do not deſpond, but receive ye Conſolation in this, That GOD in his holy Habitation is your Judge. And although, O ye dear Fatherleſs Children, who are of orderly Conduct,

duct, and are desirous to grow in Grace, and the saving Knowledge of GOD, though ye be left destitute of natural Fathers, GOD is, and will be much more than a natural Father unto each of you, so long as ye shall continue and persevere in the Ways of Virtue; — *A Father of the Fatherless*, saith the kingly Prophet, *a Judge of the Widows, is* GOD *in his holy Habitation*; who also gave a strict Charge concerning Persons in your Condition, on this wise, — *Ye shall not afflict any Widow or Fatherless Child*, saith the LORD. Likewise the Psalmist testifies, — *The* LORD *preserveth the Strangers; he relieveth the Fatherless and Widow.* *Psalm* lxviii. 5. *Exod.* xxii. 22. *Psalm* cxlvi. 9.

May it be remember'd for your Encouragement, O ye poor Widows, how our unchangeable GOD, in his tender Mercy, had Compassion upon two of your deeply tried Sisters in former Days, when under very disconsolate Circumstances: And O ye dear Fatherless Children, how three of your Brothers were at the same Time mercifully and miraculously reliev'd: The Husband of the first Widow dying, left her in strait and afflicting Circumstances, so that the Creditor was ready to lay Hands on her two Sons, and take them for Bondmen; but upon an humble and honest Application to the LORD's Servant *Elisha*, the LORD bless'd her little Oil, and alleviated her distressed Case. The second I speak of, was the Widow of *Zarephath*, to whom the Prophet *Elijah* was sent for Sustenance in a Time of great Scarcity; which poor *2 Kings* iv. 1. *1 Kings* xvii. 12.

Widow had only an handful of Meal in a Barrel, and a little Oil in a Cruſe, for the Support of herſelf and her poor Fatherleſs Child; yet being under the tender Notice of the Judge of the Widow, and the Father of the Fatherleſs, they both, and their ſmall Proviſion, were mightily bleſs'd, and had a Sufficiency granted them, both for the Prophet's Cake in the firſt Place, and their own ſeaſonable Relief: Truſt therefore in the LORD, caſt your Care upon him, for he careth for you, as he ever hath done heretofore for the faithful Widows, and innocent Fatherleſs.

Notwithſtanding we don't expect ſuch Miracles to be wrought upon our Oil and Meal in the ſame degree, yet the Bleſſing of GOD maketh poor Widows and Fatherleſs rich, and gives them, in their low Eſtate, really to experience the Truth of that worthy Aſſertion of the
1 *Tim.* vi. 6. Apoſtle, — *Godlineſs with Contentment is great Gain.* The LORD bleſs you, and ſanctify you unto himſelf, and your Circumſtances unto you.
1 *Tim.* v. 5. — *She*, ſaith the Apoſtle, *that is a Widow indeed, and deſolate, truſteth in* GOD, *and continueth in Supplications and Prayers Night and Day.* I hope, dear Siſters, you, under the like pious, depending Concern, and devout Exerciſe, are journeying along. And beſure take heed that none of you let in Reaſonings, that you have never been capable of being ſo ſerviceable as many others have been in thoſe Particulars mention'd by the Apoſtle, that is to ſay, in lodging

lodging Strangers, in waſhing the Saints Feet, in relieving the Afflicted, *&c.* For if you have been, are, and ſhall be honeſtly concern'd to do your beſt, your Mites have been, are, and will be accepted, as certainly as ever your Siſters of old were not only accepted, but even commended and preferred before the large Gifts, which the rich Perſons out of their Abundance had caſt into the Treaſury; ſo pray be not uneaſy on ſuch Accounts; if ye have done what you could, it is enough, let not your Heart be troubled,—*For*, as ſaith the Apoſtle, *if there be firſt a willing Mind, it is accepted, according to that a Man hath, and not according to that he hath not.* 2 *Cor.* viii. 12.

And, O ye dear Fatherleſs Children, whenever it may ſo fall out that the Circumſtances of your poor Mothers, by reaſon of Sickneſs, old Age, or any other Accident, may require your Succour and Aſſiſtance, as you are and ſhall be ready and willing, after the beſt Manner you are capable, affectionately to help and attend them in their neceſſitous Conditions, you'll undoubtedly have much Peace of Mind in thus expreſſing the Marks of your Gratitude and Affection, and a bleſſed Reward will from the LORD certainly be given unto you; which good Offices, both natural Affection and the Truth always incline virtuous Children, without grudging, to perform as their incumbent and reaſonable Duty, and honourable Retaliation to their tender Mothers,

who took ſo much Care of them when they were not capable to take Care of themſelves.

Mark, All ſincere and faithful poor Widowers are, in all their Straits, with their hopeful Children, included in this compaſſionate Salutation. *Farewel*, I muſt at preſent leave you, and proceed to the next Particular, where I ſhall find,

2*dly*. You dear Orphans, that are now left without Fathers and Mothers in a dangerous and troubleſome World, my Bowels yearn over you, and in the Arms of Love I embrace you, begging you may not be too much caſt down; only live in the Fear of GOD, and do your beſt according to Knowledge to obey his Requirings, and he will certainly take Care of you; — *When my Father and Mother*, ſaith the Pſalmiſt, *forſake me, then the* LORD *will take me up.* The Stay or Continuance of the moſt near and dear Relations here is altogether uncertain: We ſee how ſoon Huſbands are, by Death, ſeparated from their Wives, and Wives from Huſbands, Parents from Children, and Children from Parents; but I have often thought, and ſometimes told Children, of that everlaſting FATHER, which the evangelical Prophet in a moſt moving Manner ſpeaks of, That when Widows, Fatherleſs, Orphans, *&c.* are left in this Vale of Tears, ſomething like mournful Pelicans in the deſolate Wilderneſs, and as complaining Sparrows on the Houſe-top, they might in Faith look up unto this everlaſting FATHER, and be comforted, relieved

Pſal. xxvii. 10.

relieved and preſerved. The evangelical Prophet thus expreſſes his glorious and heart-affecting Prediction,—*For unto us a* CHILD *is born, unto us a* SON *is given; and the Government ſhall be upon his Shoulder; and his Name ſhall be called* WONDERFUL, COUNSELLOR, *the mighty* GOD, *the everlaſting* FATHER, *the* PRINCE *of* PEACE: *Of the Encreaſe of his Government and Peace there ſhall be no End.* O dear Creatures, if he be your COUNSELLOR, and if you (and all now ſaluted in this Epiſtle) ſtand in and obey his Counſel, you ſhall certainly know him to be unto you the mighty GOD to preſerve, protect, deliver and ſave you; and alſo the PRINCE of PEACE, to ſet up and eſtabliſh his peaceable Kingdom in your Hearts, and there to ſway his righteous Sceptre; and alſo to be unto you a never-failing and everlaſting FATHER, to nouriſh and provide for you according to his Wiſdom, and to ſupply your Wants by his Bleſſing upon your honeſt Endeavours. *Iſa.* ix. 6, 7.

Therefore, dear Children, be of good Courage, if your natural Fathers and Mothers have left you, your beſt, moſt certain, moſt powerful and everlaſting FATHER ever remains, and cannot be removed into a Corner. *Farewel.* I recommend you to him, and leave you under his Care, and proceed to the next Particular, even to,

3*dly.* You honeſt and well-minded, truſty Apprentices, whom I ſalute in much Love, and for

for your Encouragement tell you, That many being faithful to the LORD, and to their own Maſters, (according to the beſt of their Underſtandings) though but very poor as to this World, and even of mean Capacities too, in Compariſon as to natural or acquired Parts, have made notable Improvements in their own natural Parts, and in the Arts and Myſteries that they were bound Apprentices to learn, have been wonderfully bleſs'd by divine Providence, have laid a Foundation in their Apprenticeſhips for their becoming in due Time honourable Tradeſmen upon their own Bottom, yea many have riſen (thro' GOD's Bleſſing on their honeſt Endeavours) from poor laborious Apprentices to proſperous, rich, and honourable Maſters, and often even have been anointed for the Miniſtration of the glorious Goſpel, and divers good Services in the Church of CHRIST; while ſome rich Mens Sons have turn'd Prodigals, ſpent their Subſtance in bad Company, and have landed among inſolvent Debtors in Priſon-houſes. Therefore, dear Children, continue faithful, have your Dependency upon *Jacob*'s GOD, and he can raiſe you from the very loweſt State, even from the Dunghill, to ſit among Princes. Pleaſe to remember *Jacob*'s having enter'd into Covenant with the LORD, the Articles whereof were on this wiſe, — *That if the* LORD *would give him Bread to eat, and Raiment to put on, would preſerve and bring him ſafe to his Father's Houſe at laſt, he ſhould be his* GOD. After twenty Years faithful and hard Service in his Uncle *Laban*'s Houſe

Gen. xxviii. 20, 21.

Houſe and Field, he became a religious, prudent and exemplary Maſter of a large Family, and was made even two Bands: He was as a Bleſſing to his Uncle, Flock and Family; ſo often do faithful and conſcientious Apprentices prove to their Maſters Families. Thoſe that are bound as Apprentices, and proceed honeſtly in all their Conduct, they are like as if they were caſting good Seed into the Ground, which afterwards will produce a plentiful Harveſt; ſuch grow in Favour with GOD and good Friends, who will always be ready with Pleaſure to aſſiſt them, as Occaſion may require; for all thoſe Friends, in whoſe Hearts the Truth and Goſpel Spirit prevail and preſide, have always a tender Regard to all ſuch as this Epiſtle is directed to, whom theſe poor Creatures may freely conſult and adviſe with in any difficult Emergency: Whilſt they who are only Eye-ſervants, and in their Maſters Abſence loiter, purloin, and are unfaithful, lay a Foundation for **Shame, Poverty**, and ſometimes for the **Houſe of Correction** too. The LORD bleſs you, and preſerve you; I muſt proceed to the next Particular.

4thly. My well-eſteemed Friends, who are of orderly Converſation, and religiouſly inclin'd, in the Stations of Men-ſervants and Maid-ſervants, be of good Courage in the honeſt Diſcharge of your Duties to your Maſters, Miſtreſſes, and their Children, looking up unto, and begging a Bleſſing of your good and great LORD and MASTER,

MASTER which is in Heaven, ſo you'll be preſerved by him from the many Snares of your grand Enemy and his Agents, which are cunningly and ſubtilly laid for the Feet of our dear young People in their ſeveral Poſts and Capacities. As you perſevere in the Ways of Virtue, you may become (with the truſty and hopeful Apprentices) a Bleſſing and Advantage to your Maſters Families, being good Examples to their Children: Thus proceeding, though you have but little in this World, the GOD of *Jacob* will bleſs your Baſket and your Store, and add unto you many Bleſſings, even beyond your Expectation; for you being Servants, will, by the Truth, be made the LORD's free Men and free Women, and if the Truth make you free, then are you free indeed. Such young Perſons as theſe, are with the faithful Widows aboveſaid, worthy of double Honour: Theſe have a bleſſed Portion in the Truth: Theſe have a goodly Heritage, and are, by the LORD and his People, eſteemed far above thoſe that are rich as to Things of this Life, but are high and irreligious. As you continue thus in the Way of Well-doing, ye may become very ſerviceable to the Church of CHRIST in your Generation, it may be both in the Diſcipline, and ſome of you in the Publication of the Goſpel; being made experimental Witneſſes (in your Meaſures and Degrees) of that glorious and evangelical Promiſe and Prediction, — *And it ſhall come to paſs afterwards, that I will pour out my Spirit upon all Fleſh, and your Sons, and your Daughters ſhall*

Joel ii. 28, 29.

ſhall prophecy, your old Men ſhall dream Dreams, your young Men ſhall ſee Viſions: And alſo upon the Servants, and upon the Handmaids, in thoſe Days will I pour out my Spirit. O every one of you wait diligently to know this gracious Promiſe fulfill'd in you. And although ſome of you may (with ſome of the poor Apprentices) think your Places hard, and attended with divers Difficulties on ſome Accounts, yet fear the LORD, and depend upon him, and he will give you Patience, ſuccour and ſupport you; yea, he will alleviate all your Grievances, and ſweeten your Bitters by his comfortable Preſence, and the lifting up of his glorious Countenance upon you.

O dear Hearts, conſider ye alſo the exerciſing Caſe of your Brother *Jacob* in former Times, who, though he had his Wages changed ten Times, and thus complain'd,—*In the Day the Drought conſumed me, and the Froſt by Night, and my Sleep departed from mine Eyes.* In all which twenty Years hard Service, the GOD of his Father, the GOD of *Abraham*, and the FEAR of *Iſaac*, conducted and protected him ſafe through all to the End of his Servitude, and the End of his Life: And whereſoever Apprentices and Servants have their Lots caſt in the Families of ſuch religious Maſters and Miſtreſſes as don't only permit, but encourage and put forward their Servants in going to religious Meetings, both on Firſt-days and other Days of the Week, let it be accounted as a great Privi-

lege,

lege, and a ſingular Favour, which all ought carefully and thankfully to make proper Uſe of, who are favour'd therewith; and I hope and wiſh that all our well-minded young Men and Women, that are deſirous to be Servants, may uſe proper Endeavours to get ſuch Places in Friends Families, where the aboveſaid valuable Privileges and Liberties may be allowed them, and enjoyed.

And, ye dear young People, who are Journeymen, or Boarders in Friends Families, diligently working for your Bread in your reſpective Employments, and alſo ye that are ſetting up for yourſelves, and have not much of this World to begin with, being piouſly and religiouſly inclin'd, for ſuch I am ſeeking out; pleaſe to obſerve the Apoſtle's Advice to the *Roman* Church, (that they ſhould be) *not ſlothful in Buſineſs* (but) *fervent in Spirit, ſerving the* LORD: *Rejoicing in Hope; patient in Tribulation; continuing inſtant in Prayer.* As you are diligently labouring with your Hands, breathe with your Hearts and Minds to the LORD for his Bleſſing upon your Endeavours, and be not too anxious about Temporals: Serve the LORD faithfully, and above all Things in this World, mind your Growth and Eſtabliſhment in the Truth, and fear not that you ſhall ever want thoſe three neceſſary Articles, MEAT, DRINK, and APPAREL; ever remembring the Exhortation and Promiſe of CHRIST, moſt worthy of Commemoration, moſt worthy to be written in Letters of Gold,

Rom. xii. 11, 12.

and

and ever to be reduced to conſtant Practice, — *Seek ye firſt the Kingdom of* God, *and his Righteouſneſs, and all theſe Things ſhall be added unto you.* The Truth ever teaches all Tradeſmen, who mind its Dictates, to keep within the Bounds of their own Stocks and Capacities. Beſure follow this your ſure Guide, and you'll do well. Under the Care and Keeping of *Jacob*'s God I muſt now leave you for a while, and ſtop along to the next particular, where I hope and expect to find Induſtry, Frugality, Juſtice, true Religion, and the Bleſſing of Heaven. Mat. vi. 33.

5*thly*. My well-beloved and much eſteemed Friends, juſt as I was approaching you, that ancient Salutation (preſcribed and commanded by our bleſſed LORD to his ſeventy Diſciples, juſt ſetting out on their Goſpel Viſit to Families, Towns and Cities) ſprang in my Mind, — *And into whatſoever Houſe ye enter, firſt ſay, Peace be to this Houſe*: And inaſmuch as I believe the PRINCE of PEACE is here among you honeſt, laborious, frugal, religious Fathers, Mothers and Children, all (that are capable thereof) co-working and employ'd together in your lawful and neceſſary Vocations, in Love and Harmony, in order to earn your Bread, and that your little Oil, through the Bleſſing of God, may be made ſufficient to anſwer all juſt Demands made upon you, having at the ſame Time your Eye fix'd on the LORD above all Things, and depending upon him, being all along conſcientiouſly and fervently concern'd to perform your ſeveral Duties Luke x. 5.

unto

unto God, who is the Author of your Being, and your Mercies, not daring to omit the attending religious Meetings, both on First-days and other Days of the Week, so far as your Circumstances and Situation (with respect to Distance from the Meeting-place, &c.) will reasonably allow; for Truth requires nothing unreasonable at our Hands: May the Peace of God rest upon you, and may all your Labours be water'd with his Blessing.

Suffer me, dear Friends, to lay before your serious Consideration, how that when Christ our Lord was going about in the Body of Flesh, doing Good, and calling Men to be his Disciples, Messengers and Promulgators of the Gospel, he went not to the Courts of Kings, Colleges or Academies of the Learned, but walking by the Sea of *Galilee*, he saw divers young Men aboard with their Fathers in Vessels, industriously concern'd and engag'd in their fishing Business, (as you are in your respective Vocations) some were casting a Net into the Sea, and others mending their Nets; to which young Persons Jesus said, — *Come ye after me, and I will make you to become Fishers of Men. And straitway they forsook their Nets, and followed him.* Stand open, I beseech you therefore, and wait for the Call, and give up yourselves, and faithfully obey and follow him that calleth. O consider their ready Obedience in straitway leaving both Fathers, Ships and Nets; and of how eminent and remarkable Service those poor Fishers became? —

Mat. i. 17.

Not

Not many wiſe Men after the Fleſh, ſaith the Apoſtle, *not many Mighty, not many Noble are called. But* GOD *hath choſen the fooliſh Things of the World to confound the Wiſe, and* GOD *hath choſen the weak Things of the World to confound the Things which are mighty; and baſe Things of the World, and Things which are deſpiſed, hath* GOD *choſen, yea, and Things which are not, to bring to nought Things that are; that no Fleſh ſhould glory in his Preſence.* We ſee the faithful Miniſters and Elders are reduced to a few in Number in ſome Places; yea, divers Meetings have no publick Miniſters belonging to them: The preſent State of the Church therefore ſeems to call for theſe kind of uſeful Inſtruments; the LORD, we muſt own, is not awanting; but in this Caſe we may ſay, *Though many are called, few are choſen*, by reaſon of their Diſobedience and Unwillingneſs to give up to the heavenly Call and Viſion. Too many of the young People of this Generation, under the Profeſſion of Truth, (eſpecially of thoſe) that are rich and full, living in the Affluence of the Enjoyments of this Life, ſeem too much to ſoar above the gracious Calls and Invitations of humble JESUS, ſometimes called the *Carpenter's Son*: I beg and hope therefore that you, with the laborious young Fiſhermen above-mention'd, may ſtraitway leave all Incumbrances, when you are ſenſible of the gracious and heavenly Call of the good and great Shepherd of the Sheep, whenſoever he ſhall call you to Service among his Lambs and Sheep. In the mean while, dear

1 Cor. i. 26, 27, 28, 29.

Children, as ye keep under the Conduct of the holy Spirit of Truth, the Comforter and Remembrancer, you will not forget, but often thankfully and humbly remember, acknowledge, and put a right Value upon the Favours of kind Providence which you enjoy; eſpecially that you have yet good Parents alive to apply unto, and to receive wholſome Counſel and Aſſiſtance from, and that you are not yet reduced to the Number of the poor Fatherleſs Children or Orphans; yet let your Rejoicings in the Enjoyments of theſe peculiar Bleſſings be always attended with Fear and Reverence, not knowing how ſoon they may be taken from you, or you from them.

But before I leave you, I muſt here inſert a few Words in much *Chriſtian* Sympathy and Commiſeration (conſiſtent with that apoſtolick Advice, — *Weep with them that weep*) to every ſuch faithful Father or Mother, whether properly appertaining to any of the particular Claſſes ſpecified and greeted in this Epiſtle of Condolence, or placed in other Stations of the World, with regard to Enjoyments of this Life, as may be deeply tried with that very afflicting, heart-breaking, heavy Exerciſe, and extremely bitter Cup, of having a Son or Daughter who takes bad Courſes, ſomewhat like *Eſau*, who by hunting, roving about, and marrying out of the Counſel of God, and contrary to the Mind of his good Parents, almoſt ruin'd himſelf, and brought much Grief on them; under a Senſe whereof,

Rom. xii. 15.

whereof; his tender Mother ſorrowing for the Miſcarriage of her elder Son, and ſolicitous for the Preſervation of her Younger, thus complains in her moving and mournful Strains, on this wiſe, — *I am weary of my Life, becauſe of the Daughters of* Heth; *if* Jacob *take a Wife of the Daughters of* Heth, *ſuch as theſe which are of the Daughters of the Land, what Good ſhall my Life do me?* Or in ſome Reſpects like poor unhappy *Dinah*, the Daughter of her worthy Father *Jacob*, who letting out her Mind abroad, took a Tour into the Land to ſee the Daughters thereof; and while ſhe was caſting her wandering Eyes upon the Daughters of the Land, a Son of that Land caſt his Eyes upon her, enſnar'd and defiled her, to her own very great Loſs and Shame, and to the inexpreſſible Grief of her honourable Father and Brethren. To every ſuch diſtreſs'd Parent, I have, in much Compaſſion, to ſay, *Be not too much caſt down, thou art under the tender Regard and merciful Notice of the* LORD: As I hope thou canſt honeſtly make thy Appeal unto GOD, who knows the Hearts of all Men, that thou haſt, both by Example and Precept, done thy very beſt for the Preſervation of thy Child or Children; and as from Time to Time, in much Humility and Sincerity thou ſpreadeſt thy Cauſe, and layeſt thy ſorrowful Caſe before him, pouring out thy humble Petitions, Prayers and Supplications at the Throne of Grace, for his gracious Relief, he will undoubtedly take Notice and Pity of theſe thy diſtreſſing Circumſtances and ſorrowful Tears; he will in due Time Gen. xxvii. 46.

mitigate this and all other thy Anxieties, and help thee more and yet more to caſt thy Care upon him, who careth for thee, and not ſuffer thee to ſink too low under thy Troubles and perplexing Care; yea, I am ready to hope that ſome, if not many, will yet live to ſee that joyful and much deſired Day, in which they may have the Happineſs (and after a long Time of mourning) to meet, embrace and kiſs their long exil'd penitent, returning prodigal Sons or Daughters, and with Tears of Joy ſee them mercifully re-inſtated and re-admitted into the FATHER's Houſe.

Moreover, as I am now on my way enquiring for all the poor Friends in Diſtreſs, in order that a Word of Comfort and Advice might be tenderly dropt to each of them in this Viſit of Love, I find I muſt not paſs by without ſpeaking to ſome particular Caſes, where ſuch a Couple or Couples may dwell, whether rich or poor, who having been Profeſſors in the Church of *England*, or ſome other Communion (not of us) married therein; but ſome Time after Marriage, the Huſbands or Wives being convinc'd of the bleſſed Truth, receive the ſame in the Love thereof, and reſolve, through divine Aſſiſtance, to give up in faithful Obedience thereunto; yet by reaſon of the different Opinions and Ways of Thinking thoſe Wives and Huſbands are of, touching divine Worſhip, and ſeveral Particulars, as the uſing of ſundry Ceremonies, Traditions and Formalities, and alſo

touching

touching that weighty Point, the Education and Management of their Children (who have them) there are often Difficulties and proving Exerciſes, on divers Accounts, to be met with by ſuch convinc'd Huſbands or Wives, who are truly deſirous faithfully to diſcharge their ſeveral Duties to God Almighty, to their (yet unconvinc'd) Wives or Huſbands and their Children, *&c.* to each of theſe I find it to ſpring in my Mind, cordially to ſay, *Dear Brother* or *Siſter*, as thou knoweſt thy marriage Covenant and nuptial Ties are not diſſolv'd or cancell'd by thy Convincement, but art ſenſible that the precious Truth, thou art in thy Judgment convinc'd of, will ever teach and excite thee to demean thyſelf well, affectionately and prudently, in ſuch manner as becomes the Truth, to thy Wife or Huſband, though thou dareſt not join with her or him in the ſet Forms, Ceremonies and ſuperficial Performances, *&c.* which the Truth hath given thee plainly to ſee not conſiſtent with the Spirituality of the new Covenant or Goſpel Diſpenſation in which we now live. For the Spirit of Truth leads its Followers into all Truth, in all their Stations and Relations, whether Huſbands or Wives, Parents or Children, Maſters or Servants, and helps all to perform their ſeveral Duties reciprocally one to another, ſo that, as thou keeps under the Conduct thereof, thou wilt be enabled to give undeniable Proofs to thy (yet unconvinc'd) Conſort and others, that thy Change of Opinion or religious Principles hath not proceeded from a vain and whimſical

Imagination, but from a real, conſcientious, ſincere Heart-work, Concern, Conviction and Illumination; which will alſo be farther confirm'd, if by thy prudent, circumſpect and *Chriſtian* Behaviour, thou ſhalt demonſtrate to all impartial Beholders, that thou art not a worſe, but a better Huſband, Wife or Parent, than thou was before the ſaid Change. And beſure, my *dear Friend*, whenever thou argues or diſputes either with thy Conſort, or any other Perſon, about Matters of FAITH, be very careful and watchful that thou all along keep to, and retain that moſt excellent Gift CHARITY; for it hath been often obſerv'd with Sorrow, that ſome, if not many, have in a fiery Zeal contended for FAITH, until they have loſt CHARITY. As thou comeſt up in this *Chriſtian* Deportment, who knows what good Effect and Influence thy prudent Conduct may in Time have on thy diſſenting Conſort in the conjugal Tye; for, as

1 *Cor.* vii. 16. ſaith the Apoſtle on the like Occaſion, — *For what knoweſt thou, O Wife, whether thou ſhalt ſave thy Huſband? Or how knoweſt thou, O Man, whether thou ſhalt ſave thy Wife?* However, the wiſe and cautious Behaviour of ſuch a conſcientious convinc'd Huſband or Wife, may prove very winning and gaining upon his or her oppoſite Companion. Beſides, it often happens that the poor Children of ſuch Parents labour under their reſpective Difficulties, being many Times hard put to it, how to pleaſe both Father and Mother in their Addreſſes, Deportment and Proceedings in divers Reſpects.

In

In much Brotherly-kindneſs therefore, I cordially ſay unto you convinc'd Fathers and Mothers, and your Children, who may incline to go along with you to religious Meetings: As your preſent Caſe, and the Difficulties you lie under, ſeem loudly to call for Wiſdom and Prudence, Patience and Diſcretion, I earneſtly entreat you to beg, and humbly wait for that Wiſdom, which is firſt *pure*, then *peaceable*, *gentle*, &c. and for your Encouragement, the Apoſtle *James* ſpeaks on this wiſe, — *If any of you lack Wiſdom, let him aſk of* God, *that giveth to all Men liberally, and upbraideth not, and it ſhall be given him*; and I hope you'll be ſafely and honourably conducted in the ſeveral Steps you have to tread, whereby you'll be preſerv'd from being overcome of Evil, and helped to overcome Evil with Good; and experimentally learn the Truth of that Expreſſion, — *Wiſdom is better than Strength*; and know that (ſeemingly) great Oppoſitions are often got thro' by patient Suffering; the Fierceneſs of the Lion is often conquer'd by the Meekneſs of the Lamb: And as our good Friend *William Penn* ſaith in his Advice to his Children, — "Silence to Paſſion, "Prejudice and Mockery, is the beſt Anſwer, "and often conquers what Reſiſtance inflames." I can but deeply condole with you, who are tried with theſe perplexing Circumſtances, and I muſt in an eſpecial Manner commiſerate the Lot of thoſe poor Children, who remembring the Commandment, — *Honour thy Father and thy Mother, that thy Days may be long in the Land*;

James i. 5.

Exod. xx. 12.

Land; and being very willing and desirous to keep and perform the same, but the Fathers and Mothers differing so far in their Sentiments on the Score of Religion, it is (next to) impracticable or impossible, that their Children should always please them both, in Dress or Address, Language, Deportment, or the Performance of their religious Duties and Devotion; whilst the Father thinks and draws one Way, the Mother is of another Mind, thinks and draws another Way; the Father proposes one Thing, the Mother dissents therefrom, and proposes quite the Reverse; the poor affectionate Children lie under a pinching Dilemma, scarce knowing what to do, or what to say, or how to demean themselves, so as rightly to answer the Commandment abovesaid; for whilst they please their Father, they displease their Mother in divers Things, and by pleasing their Mother, they generally disoblige their Father.

A certain worthy publick Friend's Son, who unwarily let out his Mind to a young Woman of another Society, gain'd her Affections, and married her (I suppose) by a Priest; he had one Daughter by her, which poor Girl, as she grew up to Years conversible, fell under the aforesaid Difficulties, as I heard her Father with Sorrow relate; for when his Friends came to their House, the Child apprehended herself under Obligation to behave in Salutations and Conduct agreeable to her Father's Mind, though at the same Time quite contrary to her Mother's liking;

liking; and again, a while after, when a Viſit is paid them by her Mother's Friends, the poor Child muſt wheel about, put on other Airs, appear after another Mode, in Conformity to her Mother's Fancy, though to the Grief and Trouble of her Father.

Alas! the Confuſion of mixt Marriages. In caſe all our young and unmarried Friends would ſeriouſly and timely ponder and conſider the aforeſaid Particulars, with all the Inconveniencies and afflicting Circumſtances that generally attend ſuch unhappy Matches as thoſe, wherein the Huſband and Wife being of different Sentiments in Matters of Religion (which are of far greater Moment than Temporals) are linked together as uneaſy Yoke-fellows in the inviolable Covenant of Matrimony for Term of Life; we would hope they might be henceforward diſcourag'd and deter'd from ſuch imprudent and unadviſed Contracts, as have very often been an inexpreſſible Grief of Mind to Parents, prov'd perplexing Caſes to the Parties concern'd, and have uſher'd Confuſion and Trouble into Families and the Society, (as above) and have been followed with ſuch diſmal Circumſtances, as confirm many in their full Belief, that the Hand of divine Providence is againſt ſuch mixt Matches. *Happy is he whom other Mens Harms do make to beware.*

Furthermore, I earneſtly deſire that the Fathers and Mothers, and Governors of Families, according

cording to the worthy Recommendation and Advice given from a late Yearly-meeting at *London*, may now and then ſit down together in their reſpective Families to wait upon the LORD with their Children, Servants and Boarders (who have them) to feel his good Preſence; that the Elders may know their Hearts open'd to drop a Word of Counſel to the Younger, as the Truth may make Way, and the Hearts of thoſe that are Younger may be open'd to receive the ſame; ſo that the LORD may be comfortably remembred, and acceptably worſhipped in our Families; and Parents, Children, Servants, and all the Houſhold, may be mercifully reach'd unto, and mutually edify'd one with another, to the further Eſtabliſhment of the Elders in, and the drawing of the Youth to a Senſe and Knowledge of the bleſſed Truth, and preſerving them from the Corruptions of bad Examples and unſuitable Company; in which Opportunities the Elders or Parents may probably have to give their Children, Servants, *&c.* at Times, ſome encouraging and inſtructive Relations of the LORD's gracious Dealings with them, according to that divine Direction given to *Iſrael* of old, *viz.*—*And theſe Words which I command thee this Day, ſhall be in thine Heart. And thou ſhalt teach them diligently unto thy Children, and ſhalt talk of them when thou ſitteſt in thy Houſe, and when thou walkeſt by the Way, and when thou lieſt down, and when thou riſeſt up.*

Deut. vi. 6, 7.

And

And as Servants are tenderly exhorted to Fidelity and Circumſpection in their Places, it is much deſired that all Maſters and Miſtreſſes might ſo abide under the Guidance of the bleſſed Principle of Truth, as that they might always ſo behave themſelves to their Servants with ſuch prudent Gentleneſs, Juſtice and *Chriſtian* Moderation on all Accounts, as becomes our holy Profeſſion, conſiſtent with the Apoſtle's Advice, — *Maſters, give unto your Servants that which is juſt and equal, knowing that ye alſo have a Maſter in Heaven; forbearing Threatning.* And agreeable to our honourable Friend *William Penn*'s Advice to his Children, in caſe they ſhould have Servants, on this wiſe, — "Let "them know their Buſineſs as well as their "Wages; and as they do the one, pay them "honeſtly the other. Though Servants, yet "remember they are Brethren in CHRIST, and "that you alſo are but Stewards, and muſt ac-"count to GOD. Wherefore let your Modera-"tion appear unto them, and that will provoke "them to Diligence for Love rather than Fear, "which is the trueſt and beſt Motive to Ser-"vice." *Farewel.* Having made this Digreſſion, I now find Drawings in my Mind to give ſome Counſel and Advice, in Brotherly Love and Charity, to ſuch who may in divers Reſpects be ſaid to dwell in the Houſe of Mourning; and now,

Col. iv. 1. Ephes. vi. 9.

Sixthly, and *laſtly*. In much Compaſſion, Sympathy, and Brotherly-kindneſs, I am concern'd to

to visit you honeſt-hearted, infirm, afflicted dear Friends, with all the Faithful in Diſtreſs on any Account whatſoever, here or elſewhere, all the World over, bond or free, in your ſeveral Situations. Ye dear Elders, who by reaſon of Age find your natural Faculties and Abilities to fail, your Sight to wax very dim, and even quite, or almoſt to leave ſome of you; though you may in theſe proving Circumſtances be confin'd to your Rooms or Beds, and being incapable to earn your Bread, may be ſupply'd by, and are under the tender Care of the Church; be not caſt down, the LORD is with you, and as you depend upon him, he will be your Comfort; yea, my Beloved, he that was your Morning Light, will become your Evening Song: The LORD will ſtrengthen you upon the Bed of Languiſhing, make all your Bed in your Sickneſs, bear up your Heads above the Waters, and ſanctify your Conditions unto you, and in a while mercifully remove you out of this troubleſome World, into his bliſsful Kingdom, where the Wicked ceaſe from troubling, and where the Weary are at reſt. And you, my dear poor Friends, who may not yet be attained to old Age, yet by the Permiſſion of Providence, labour under ſome or divers Diſtempers, Infirmities, and diſagreeable diſcouraging Circumſtances, whether ſupply'd by the Benevolence of your Friends (with your elder Brethren aforeſaid) or otherwiſe, be of good Comfort, you are alſo under the merciful Notice and Regard of the Phyſician of Value, the moſt compaſſionate

paſſionate Shepherd of the Sheep, and the glorious Biſhop of the Souls of his People; as you have your Reliance upon him, he will ſweeten your Paſſage, grant you Patience, ſtrengthen your Faith, make all your Burthens tolerable to you; and if, my Beloved, we be but enabled to bear what is laid upon us with becoming Patience (which will be granted, in caſe we are not wanting on our Part) all will be well. May we remember that our Brother *Lazarus*, in the Parable, was afflicted with Sores, Pains, and Poverty, and the rich Man's Dogs afforded this poor Beggar more Relief than their voluptuous Maſter did; yet being under the tender Notice of Heaven, he was ſoon deliver'd from all his Troubles, and convey'd by Angels into *Abraham*'s Boſom: Humbly and patiently therefore truſt in the LORD; do your beſt to ſerve him with all your Heart, and in a ſhort Time (I have to tell you) you'll be favoured with the like happy Change, and be removed hence from this your Houſe of Mourning into the FATHER's Houſe of Joy, wherein are many bleſſed Manſions, where, though ye are poor in this World, ye will be Heirs, and Joint-heirs in the endleſs Kingdom of Glory, Reſt and Peace; and in the mean Time, dear Brethren, though many of you, by reaſon of bodily Weakneſs, cannot perſonally attend religious Aſſemblies, to worſhip GOD with your Brethren, your private Devotion will be accepted, and you'll feel, according to your Degrees and Growths, a drinking of the Water that CHRIST ſhall give you,

you, which will be in you a Well of Water ſpringing and bubbling up into eternal Life; when your afflicted Bodies are confined in your ſolitary Chambers or Apartments, and you may have to ſay, with a good Friend now gone to Reſt, who expreſs'd himſelf thus, a while before he made his Exit, — "Although I cannot get "to Meetings, yet I know the Way to my "own Spring."

Furthermore, for the Encouragement of every faithful Friend, and ſincere Lover of holy JESUS, who is not capable perſonally to attend religious Meetings, 'tis moſt certain that both the FATHER and the SON will graciouſly meet with every ſuch an one, and mercifully grant unto him (or her) a comfortable and permanent Viſit, — *If a Man love me*, ſaith bleſſed JESUS, *he will keep my Words; and my* FATHER *will love him, and we will come unto him, and make our Abode with him.*

John xiv. 23.

And before I take Leave of you, and bid you adieu, I muſt put you in mind for your Comfort, there is a moſt glorious Appointment made for you, and all greeted in this Epiſtle, as you and they perſevere in well-doing; of which CHRIST our dear LORD is to be the Miniſter and Diſpenſer, as it is expreſs'd, — *To appoint to them that mourn in* Zion, *to give unto them Beauty for Aſhes, the Oil of Joy for Mourning, the Garment of Praiſe for the Spirit of Heavineſs.* As theſe are the heavenly Graces and ſweet Comforts you are in

Iſa. lxi. 3.

in due Time to receive, in exchange for all your Sorrows and Anxieties; as this, I ſay, is the glorious Change of Apparel you are to be arrayed with, ſo I muſt put you all in Mind, who don't only profeſs, but keep, (*i. e.* have in Poſſeſſion) the bleſſed Truth, though never ſo poor, you are Citizens of a glorious City, into which you are welcom'd by an Inhabitant of the ſaid City, on this wiſe, — *In that Day ſhall this Song be ſung in the Land of* Judah; *we have a ſtrong City, Salvation will* GOD *appoint for Walls and Bulwarks. Open ye the Gates, that the righteous Nation, which keepeth the Truth, may enter in. Thou wilt keep him in perfect Peace, whoſe Mind is ſtayed on thee, becauſe he truſteth in thee. Truſt ye in the* LORD *for ever; for in the* LORD JEHOVAH *is everlaſting Strength.* Iſa. xxvi. 1, 2, 3, 4.

My dear Friends, of all the ſix Claſſes viſited by this Epiſtle, it ariſes in my Heart further to put you in mind of the comfortable Expreſſions of our dear LORD and MASTER to his deeply tried Diſciples, which I truſt are applicable to your Circumſtances in your reſpective Degrees, — *Are not five Sparrows ſold for two Farthings, and not one of them is forgotten before* GOD: *But even the very Hairs of your Head are all number'd. Fear not therefore; ye are of more Value than many Sparrows.* Luke xii. 6, 7. — *Fear not little Flock, for it is your* FATHER'S *good Pleaſure to give you the Kingdom.* Luke xii. 32. — *Bleſſed are they that mourn, for they ſhall be comforted.* Mat. v. 4.

Finally,

Finally, having thus far paid you, dear Friends, the Debt of Love I have long ow'd you, and left you this (it may be) my laſt Legacy after this Manner, I recommend you to God, his Keeping and Preſervation; and as I can do no leſs than ſympathize with and pray for you, I humbly crave your Prayers for me and mine; having met with Comfort in each of your Situations, for which I am thankful. I remain your affectionate Brother in Tribulation and the Patience of the Kingdom, (according to my ſmall Meaſure)

Skipton, the 17th of the Twelfth Month, 1752. DAVID HALL.

N. B. Notwithſtanding the foregoing Lines are chiefly and eſpecially intended, and ſent as a conſolatory Salutation, for the Encouragement of all the upright-hearted poor Friends in their ſeveral Straits and Diſtreſſes, yet I don't in any wiſe forget, but comfortably remember our dear faithful Friends, whom kind Providence has favour'd with a plentiful Share of temporal Bleſſings, whereby they are in a great Meaſure exempted from divers Difficulties which generally attend Perſons in low and pinching Circumſtances, praying for their Preſervation, further Growth and Eſtabliſhment in the bleſſed Truth; neither do I at all diſregard or overlook thoſe Profeſſors of the Truth, in what Station of Life ſoever, who are as ſcatter'd and ſtraying Sheep from the true Fold of Reſt, whether their

their Wanderings be in a looſe and immoral Conduct, or they under the Cloke of a plain outſide and meer ſuperficial Conformity in a moral Converſation among Men, yet are ſettled down in Indolence, with reſpect to the Spirit and vital Part of the true Religion, or are ſuffering the precious Seed of the Kingdom to be choaked in them by the Cares of this Life, or by the Deceitfulneſs of Riches, or by the Love of (or Luſt after) other Things; very fervent Prayers are often in my Heart, and in the Hearts of many Brethren, that all the ſcattered and diſperſed poor Wanderers may be happily prevail'd upon, ſpeedily and timely to return unto our glorious Shepherd and his Fold, whilſt the Door of Mercy is yet open, and the gracious Day of Viſitation, and his compaſſionate Invitation, is yet mercifully afforded and lengthened out unto them, which was the bleſſed Experience of ſome whom the Apoſtle wrote unto on this wiſe, — *For ye were as Sheep going aſtray; but are now return'd unto the Shepherd and Biſhop of your Souls.* 1 Pet. ii. 25.

D. HALL.

FRUITS OF EARLY PIETY,

Repreſented and exemplify'd in ſeveral Inſtances recorded in the HOLY SCRIPTURES, and other good Books, here recommended to the ſerious Obſervation of Children.

Dear and tender Children,

IN much Love I ſend you this little Epiſtle, whereby I dearly ſalute you, greatly deſiring ye may ſtrive to be good, and never ſpeak any bad Words, or tell any falſe Stories, but always ſpeak the Truth; and remember the great and glorious GOD *that made you, in whoſe Hands your Lives are, who can call you to the ſilent Grave when he pleaſes, who many Ages ſince gave out that ſpecial Command, duly to be obſerv'd by all Children who have Fathers and Mothers living, with a gracious Promiſe join'd thereto, as follows,* — Honour thy Father and Mother, that thy Days may be long upon the Land which the LORD thy GOD giveth thee. *Beſure conſtantly endeavour to keep this ſpecial Commandment, that ſo the* LORD's *enriching Bleſſing may attend you: And oh! ſeek to be acquainted with him, and the bleſſed Touches and Teachings*

Exodus xx. 12.

Teachings of his HOLY SPIRIT, *now in your tender Years: For he hath often been graciously pleas'd in his Mercy, to reach unto the Hearts of many Children, as in the Morning of their Time, ſome of which, my dear little Friends, are here propos'd to you as Examples of early Piety, for your ſolid Conſideration and Imitation, by a truly Loving and Well-wiſhing Friend of yours,*

DAVID HALL.

FRUITS of early Piety, &c.

1ſt. I Recommend to your Notice how JACOB, that pious and dutiful Stripling, duly obſerving his good Parents Directions, in his young Days enter'd into Covenant with the LORD, and was remarkably bleſs'd every Way. Read *Geneſis* xxviii.

2d. JOSEPH his Son likewiſe was a remarkable Inſtance of GOD's merciful Regard to, and Preſervation of, ſuch dear Striplings as fear him, and dare not yield to the Temptations of the wicked One and his Agents; and how the LORD by his Almighty Power can (and often doth) raiſe pious young Perſons through many Sufferings (yea and ſometimes through the evil

Treatment of envious Brethren, and falſe Accuſations too) to great Dignities and ſignal Services. Read *Geneſis* xxxvii. and xxxix.

1 *Sam.* ii. 18, 19. 3*d.* SAMUEL, in his tender Years, miniſtred before the LORD, being a Child girded with a Linen Ephod. Moreover, his Mother made him a little Coat, and brought it to him from Year to Year, when ſhe came up with her Huſband to offer the Yearly Sacrifice. Being dutiful to his Parents and to his Maſter, he grew in Favour with GOD and Men, and the LORD bleſſed him, made himſelf known unto him, and reveal'd his Secrets unto him; ſo that all *Iſrael*, from *Dan* even to *Beerſheba*, knew that *Samuel* was eſtabliſh'd to be a Prophet of the LORD; and he was alſo an honourable and mighty ſerviceable Judge in *Iſrael*, and went, as ſaith the Scripture, from Year to Year, in Circuit, to *Bethel* and *Gilgal*, and *Miſpeh*, and judged *Iſrael* in all thoſe Places, being a wonderful Bleſſing and Help to the People many Ways.

Ch. ii. iii. vii.

4*th.* DAVID, Son of *Jeſſe*, a virtuous and obedient Son, faithful in the Buſineſs his Father had committed to his Care, was, by divine Providence, promoted from the Sheepfold to the Crown and Kingdom of *Iſrael*, and was in the main, denominated *a Man after* GOD's *own Heart*, (the lamentable Caſe of *Uriah* being excepted.) Thus we ſee, *dear Children*, that the *Fear of* GOD is not only *the Beginning of Wiſdom*,

1 *Sam.* xvi.

Wiſdom, but of all true Promotion to real Service and Honour.

5th. The early Piety and Devotion of JABEZ, procured him the Title of *being more honourable than his Brethren*, and he was thought worthy to be inſerted in the Chronicles of ſacred Writ. And *Jabez* called on the GOD of *Iſrael*, ſaying, *Oh! that thou wouldſt bleſs me indeed, and enlarge my Coaſt, and that thine Hand may be with me, and that thou wouldſt keep me from Evil, that it may not grieve me. And* GOD *granted him that which he requeſted.* Oh! that all Children and Youth would ſeek to be acquainted with their MAKER, and in true Sincerity thus addreſs him for his Bleſſing and Preſervation. 1 *Chron.* iv. 10.

6th. JOSIAH, that remarkable pious young Prince, was eight Years old when he began to reign, and he reigned thirty and one Years in *Jeruſalem*. And he did that which was right in the Sight of the LORD, and walked in all the Ways of *David* his Father, and turn'd not aſide to the right Hand or to the left. He caus'd the Book of the Law to be read; he renewed the Covenant of the LORD; deſtroy'd Idolatry, and brake down the Houſes of the *Sodomites*. 2 *Kings* xxii. 1, 2. Ch. xxiii.

Thus this honourable young Prince, liv'd belov'd, and died lamented, after his ſignal good Services.

7th. RICHARD BURY, in his Collection of ſundry notable Occurrences, gives us the following Account of a Boy, between three and four Years of Age, who was remarkable for his religious Diſpoſition, very often reproving any Perſon he heard ſpeak prophanely. The Day he died, though not attended with any apparent Illneſs, when he came from School in the Afternoon, as he was ſitting on his Grandmother's Lap, on a ſudden ſaid, — *Hark, Grandmother,* GOD ALMIGHTY *calls*; to which ſhe made ſome Anſwer, but he ſaid the ſame again, adding, *Yes, but he doth call, and I muſt be gone*; and died that Night without any Illneſs perceiv'd by him, in the Year 1723. Oh! dear Hearts, take Notice hereby how ſoon the LORD can, and may make little Children ſenſible of his awakening Call.

8th. A worthy and honourable Miniſter, now gone to Reſt, hath left behind him an Account of the LORD's gracious Dealings with him on this wiſe, —That when he was between ſix and ſeven Years old, being at Play with another Boy, through the Force of a ſudden Temptation, he *ſwore an Oath*, which notwithſtanding it was to a Truth, yet ſuch ſecret Convictions of the Evil of ſo doing in the Sight of ALMIGHTY GOD, ſo affected his Mind with Sorrow and Remorſe, as made a laſting Impreſſion on his Judgment, and alſo imprinted that Warning and Fear in his Heart in this reſpect, that, he ſays, he never did the like ſince on any Occaſion. Therefore my dear

dear little Children, fear GOD, and mind the early Reproofs of Inſtruction, which are the Way of Life, and the LORD will bleſs you.

Likewiſe this good Friend hath left upon Record,—That when he was about twelve or thirteen Years old, a ſtrong Inclination took place in him to have a Coat made with ſome more Reſemblance of the Mode or Faſhion of the Time, than in the plain Manner which he had, with other Friends, us'd, and prevail'd upon his Father to grant it; but he was made uneaſy in it, almoſt at the firſt wearing of it, and the more ſo in uſing it, feeling the certain Reproofs of the Spirit of Truth, for his ſo leaning to, and joining with the vain and reſtleſs Spirit of the World, and turning from the ſteady Plainneſs of the unchangeable Truth, *&c.* *See* Fothergill's *Journal*, *Pag.* 7, 8, 9.

9*th.* SARAH SCOTT, who died before ſhe was quite thirteen Years of Age, a virtuous young Woman, is ſaid to have frequently pray'd to the LORD in ſecret, and once being ſpoken to, when *ſtill*, ſhe ſaid, *Let me alone, that I may meditate on my* GOD: And likewiſe ſaid, *ſhe enjoy'd the Streams of the Love of* GOD; adding, *ſhe was ſorry for all that did live wickedly*, and lamented *what many would do when they came upon a Death-bed*; deſiring, *that one of her Acquaintance might take more Care of her Words and Actions, or ſhe would find it hard when ſhe came upon her Death-bed.* And ſhe ſaid, *I have had much Trouble, the*

Enemy having been busy when I was in Meetings, so that I look'd out sometimes, and neglected the inward Work, for which I have known Sorrow: Lamenting those that live in Pride, and spend much Time in adorning the Body, and walking wantonly; adviſing one on this wiſe,—*Be careful of thy Words and Carriage, eſpecially in Meetings, to keep in thy Mind, for* GOD *is to be worſhipped in Spirit and in Truth.*

10*th.* WILLIAM FENNELL, who died about twelve Years of Age, was often follow'd with the Reproofs and Convictions of GOD's holy Spirit, when he had ſometimes been wild, and run to play among other Boys. When he was brought on his ſick Bed, he was under an inward Exerciſe of Mind, deſiring to have the ten Commandments read to him, which was done; and he was aſk'd, *How far he found he had kept them?* He anſwer'd, *He had not, as he could remember, ever taken the* LORD's *Name in vain, and that he lov'd and honour'd his Father and Mother, and had been careful not to tell Lies, or falſe Stories:* Then calling for his Siſters and Brother, he exhorted them *to love and fear* GOD, *and his Truth, and pray to him to fit them to die; and to attend religious Meetings; and to think upon* GOD *and good Things, and the* LORD *would love them;* and bid them do *what their Father and Mother commanded them, and be obedient to them, and look in their Bibles, and they would find it was* GOD's *Command to Children, to obey their Parents, for it is well-*

pleaſing

pleaſing unto the LORD. He was ſorry he had been wild, and lov'd Play too much, as above, for which he was reprov'd often, and made ſo uneaſy, that ſometimes he has gone into the Garret, and wept bitterly: But when enticed by his Comrades, he was again prevail'd upon, and ſo laid a Foundation for renewing Repentance; and often pray'd to the LORD in the Night Seaſon on his Knees, when others have been aſleep. And this Child cried out, ſaying, *Oh! the Lord loves Solitarineſs; he doth not love laughing and joaking; I never read that* CHRIST *ſmil'd, but often pray'd and wept. See* Piety Promoted, *Part 4th. Pag.* 56.

It is fully believ'd, that this mercifully viſited Stripling made an happy End. Oh! therefore, dear Children, I ſay again, duly obſerve the Reproofs of Inſtruction, which are the Way of Life, never conſenting to any Companions, who would entice you to do thoſe Things that afterwards will bring Trouble upon your tender Minds; by avoiding which you will make your Parents Hearts glad, and ye yourſelves may be bleſſed and happy for ever.

11*th.* NICHOLAS GATES, deſirous to have the true Knowledge of GOD in his Childhood, took great Delight in reading the holy Scriptures, and private Prayer: He receiv'd a Gift of the Miniſtry, became a ſerviceable Friend, given to Hoſpitality, a Labourer for the Preſervation of Unity,

Unity, &c. *See* Piety Promoted, *Part 5th. Pag.* 117.

12*th.* MARY FOST, aged about eight Years, was of a tender Spirit, ſober Behaviour, religiouſly inclin'd, and a Lover of Plainneſs in Habit and Speech, but a Diſliker of Pride and Finery in Apparel. Hearing ſome Boys in the Streets take GOD's Name in vain, ſhe ſaid, *They take* GOD's *Name in vain enough to fright one.* She alſo ſaid, *She ſhould delight to go to Meetings.* *See* Piety Promoted, *Part 5th. Pag.* 87.

13*th.* PHEBE DAUGHTY was dutiful to her Parents, and a great Comfort to them, being, from a Child mindful of Eternity, meditated on the beſt Things, and had GOD in her Thoughts, and would enquire the Meaning of ſome Scriptures. She was never given to ſpeak that which was not true: So from theſe good Beginnings, ſhe became an honourable Woman, liv'd well, and died happily. *Ibid. Pag.* 133.

14*th.* TANER COSTARD was of an innocent Converſation, dutiful, loving and affectionate to his Parents, religiouſly inclin'd from his Infancy, and greatly delighted to read the holy Scriptures, eſpecially the new Teſtament. He experienced the Work of Truth in his Heart. So living the Life of the Righteous, he attain'd to a bleſſed Death like theirs. Aged about 22 Years. *Ibid. Pag.* 136.

15*th.*

15th. Rebecca Tooley, who died about the Age of nine Years, was a dutiful and pious Child, a great Reader and Lover of the holy Scriptures and Friends Books; of an innocent and wiſe Behaviour and Carriage, and her Converſation was pleaſing and acceptable; though ſhe was but a young Plant, it pleaſed the Lord to endue her with a large Underſtanding in Things both natural and divine: She was very juſt and equal in all ſhe undertook, and never known to tell a Lie, or ſpeak an ill Word. She lov'd to go to Meetings, and ſaid, *it was ſweet to her*. Thus proceeding, her ſhort (but pious) Life was crown'd with a bleſſed Death. Piety Promoted, *Part 5th. Pag.* 148.

16th. George Newland, of the City of *Dublin*, was alſo a remarkable Inſtance of early Virtue and Piety, very well worthy of the Obſervation of the Children and Striplings, being an orderly and dutiful Child, and ſought the Lord in his young and tender Years; and when he was drawn or perſuaded by his School-fellows to play, or be wild, he afterwards would be under ſuch Trouble in himſelf, that he would weep and mourn in the Night Seaſon. And when about ten Years of Age, deſir'd *he might be ſent into the Country, and retire from his Companions in the City*. So in a while his Parents ſent him into *England*, where, about eleven or twelve Years of Age, the Lord concern'd him to give Teſtimony unto the Truth, calling him into

into the Miniſtry, in which he was faithful, and travell'd in the Work thereof in divers Parts of *Ireland*.

As therefore a virtuous Life is the Way to an happy Death, to live in the Fear of God is the Way to die in his Favour, this honourable Stripling, after a pious and exemplary Life, came to an honourable and comfortable Death, near nineteen Years of Age. *See* Piety Promoted, *Part 4th. Pag.* 155.

17*th*. Another good Friend and Miniſter likewiſe, when between eight and ten Years of Age, was made very ſenſible of the Lord's Dealings with him. Notwithſtanding this early viſited Boy hated to hear wicked Words, yet he lov'd Play exceedingly; and one Time in the Midſt of his Sport, he was reach'd unto with ſtrong Convictions, ſo that he could not forbear weeping. He alſo lov'd Muſick, Dancing, and playing at Cards, though unknown to his honeſt Parents, but was followed with the righteous Judgments of God in the Secret of his Soul; by which righteous Judgments he was redeem'd from thoſe Vanities, againſt which the Spirit of Truth always appears, and redeems all his faithful Followers from, how nearly ſoever any may have been attach'd thereto in Times paſt. He began to delight in Reading and Sobriety, and when he read the holy Scriptures, he would deſire *that* God *would open them*

them to his Underſtanding; and when he read of the Crucifixion of our bleſſed LORD and SAVIOUR JESUS CHRIST, it would break his Soul into Tenderneſs; yet nevertheleſs, being advanced to about fourteen or fifteen Years of Age, he uſed to ſhun the Croſs of ſpeaking in the plain Language (which is always uſed in the holy Scriptures) to thoſe whom he convers'd with, except his Father and Mother, who would not allow him to ſpeak otherwiſe; for which Evaſions he alſo met with Judgment, and was brought to take up the Croſs to that Fleſh-pleaſing kind of Expreſſion of ſaying *You* to one Perſon, whether high or low, and from that Time forward uſed *Thou* and *Thee* to one Perſon, and in ſo doing both found Peace in his own Mind, and thereby got more Reputation among conſiderate Perſons, than he had done by conforming to the Dialect of the vain World, both unſound in itſelf, and inconſiſtent with the Principle he profeſs'd. For People generally know when any of us, either young or old, appear in Deportment, Habit and Speech, inconſiſtent with our Principle: And pray, *what do any of us get by running counter to our Principle in any Shape, but Loſs, Scorn and Contempt?* Oh! that all our young People, and modern, temporizing Profeſſors of the bleſſed Truth, would duly conſider thoſe Things, and no longer think light of practiſing what our good Friends have ſuffer'd much for, by bearing their Teſtimony againſt, in this and other Reſpects. *T. Chalkley*'s Journal, Pag. 3, 4, 5, 6.

18*th.*

18*th.* Joseph Pike, near *Cork* in *Ireland*, upon whose tender Mind the divine Spirit began to work very early, even before he was ſeven Years old, to draw him off from childiſh Play and Vanities; from which Time, until he arriv'd at the Age of eighteen Years, he underwent great Conflicts of Soul, and at length grew up to be an uſeful Member of the Church. *See* Hiſtory *of* Friends *in* Ireland, *Pag.* 316.

19*th.* We read that a certain Stripling in *Ireland*, eldeſt Son to a Counſellor at Law and Juſtice of the Peace, poſſeſs'd of an Eſtate to the Yearly Value of 360*l. per Annum*, embrac'd the Truth and became very religious, and join'd with Friends; for which his ſaid Father (being mightily offended when he met his Son with his Hat on) did not only treat him ſeverely and cruelly with furious Blows, *&c.* but diſinherited him, leaving him only 10*l. per Annum* to keep him (as he ſaid) from ſtarving, or relying on thoſe ſeducing People (meaning the *Quakers*) and threaten'd to turn any of his Children out of Doors that ſhould go to their Meetings: Yet this ſuffering Youth became a worthy Man, and by the Croſs attain'd to the Crown. *Ibid. Pag.* 325, *&c.*

Finally, *dear Children*, I have three Things to lay before your ſerious Notice and Conſideration; 1*ſt.* That you (and all) who have good religious Parents, or Guardians, that are much concern'd

concern'd for your Welfare every way, and willing and deſirous to bring you up in the Nurture and Admonition of the LORD, and to train you up in the Way you ſhould go, affording you all due Encouragements to go to Meetings, and walk in all the Ways of Truth, Virtue and Piety, being alſo themſelves good Examples to you therein: I ſay, that you prize theſe your highly valuable Privileges, and expreſs the true Value you have for them, by a Conduct agreeable unto the good Precepts and Examples you are favour'd with.

2*d.* I would have you know and conſider, that many Boys and Girls have not ſuch Favours and Bleſſings, but are (alas!) either left without Parents or Guardians in this dangerous World, or are under the Tuition of ſuch as are not properly concern'd for their right Education; but being left much to themſelves, are lamentably expoſed to bad Company, and corrupting Examples, whence they generally learn vicious Habits.

3*d.* May, therefore, all Children of pious Parents be entreated, excited and prevail'd upon, to make a proper and right Application of the great and ſpecial Favours now put into their Hands, even by this Conſideration,—*That many well diſpoſed and religious Youths have met with much Diſcouragements and Hardſhip, and cruel Uſage from their oppoſite Fathers and Relations, when*

when in their Search after the Truth they inclin'd to go to the Meetings of Friends, as appears by the laſt cited Inſtance.

Shipton, the 8th of the Ninth Month 1753.

DAVID HALL.

A MITE

A MITE INTO THE TREASURY, OR

Some ſerious REMARKS on that ſolemn and indiſpenſable Duty of duly attending Aſſemblies for divine Worſhip, incumbent upon all Perſons come to Years of Underſtanding (eſpecially the Profeſſors of TRUTH) whilſt favour'd with Health, Strength and Liberty; together with ſome due ANIMADVERSIONS upon the Neglect thereof; as alſo a Word of Conſolation to ſuch ſincere hearted Friends, as are render'd incapable of perſonally attending them, by reaſon of old Age, ſome bodily Diſorder, or Confinement, *&c.*

To which is Subjoin'd,

An EPISTLE to FRIENDS of *Knareſborough* Monthly-Meeting.

By DAVID HALL.

For where two or three are gather'd together in my Name, there am I in the Midſt of them. *Mat.* xviii. 20.

I beſeech you, therefore, Brethren, by the Mercies of GOD, that ye preſent your Bodies a living Sacrifice, holy, acceptable unto GOD, which is your reaſonable Service. *Rom.* xii. 1.

Not forſaking the Aſſembling of ourſelves together, as the Manner of ſome is; but Exhorting one another, and ſo much the more, as ye ſee the Day approaching. *Heb.* x. 25.

LONDON:

Printed by LUKE HINDE 1758.

MITE

INTO THE

TREASURY,

OR

Some serious REMARKS on that solemn and indispensable Duty of duly attending Assemblies for divine Worship, incumbent upon all Persons come to Years of Understanding (especially the Professors of TRUTH) whilst favour'd with Health, Strength and Liberty; together with some due ANIMADVERSIONS upon the Neglect thereof, as also a Word of Consolation to such sincere hearted Friends, as are render'd incapable of personally attending them, by reason of old Age, some bodily Disorder, or Confinement, &c.

To which is subjoin'd,

An EPISTLE to FRIENDS of *Knaresborough* Monthly-Meeting.

By DAVID HALL.

For where two or three are gather'd together in my Name, there am I in the Midst of them. *Mat.* xviii. 20.

Beseech you, therefore, Brethren by the Mercies of GOD, that ye present your Bodies a living Sacrifice, holy, acceptable unto GOD, which is your reasonable Service. *Rom.* xii. 1.

Not forsaking the Assembling of ourselves together, as the Manner of some is; but Exhorting one another, and so much the more, as ye see the Day approaching. *Heb.* x. 25.

LONDON:

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THE PREFACE.

FRIENDLY READER,

MAY it be remember'd that when Moſes, *that eminent and faithful Servant of the* LORD, *even the Mediator of the firſt Covenant, having been, by divine Commiſſion and Aſſiſtance, ſignally and ſucceſsfully inſtrumental in delivering poor ſighing and groaning* Iſrael *out of the* Egyptian *Bondage, and was now bringing them on their Way towards the Land of Promiſe, flowing with Milk and Honey, being right ſenſible how liable People are (if not truly watchful) who have been very humble while in Adverſity and Affliction, to become careleſs and forgetful of the* LORD *and his Succour in their foregoing Trials, when Proſperity ſmiles upon them, gave them the following timely Precautions and ſeaſonable Charges, worthy of their and our due Obſervation and Notice, ſaying,* — Hear *O Iſrael,* the LORD our GOD is one LORD. And thou ſhalt love the LORD thy GOD with all thine Heart, and with all thy Soul, and with all thy Might. And theſe Words which I command thee this Day ſhall be in thine Heart. And thou ſhalt teach them diligently *Deut.* vi. 4, 5, 6, 7, 8, 9, 10, 11, 12.

gently unto thy Children, and ſhalt talk of them when thou ſitteſt in thine Houſe, and when thou walkeſt by the Way, and when thou lieſt down, and when thou riſeſt up. And thou ſhalt bind them for a Sign upon thine Hand, and they ſhall be as Frontlets between thine Eyes. And thou ſhalt write them upon the Poſts of thine Houſe, and on thy Gates. And it ſhall be when the LORD thy GOD ſhall have brought thee into the Land which he ſware unto thy Fathers, to *Abraham*, to *Iſaac* and to *Jacob*, to give thee great and goodly Cities which thou buildedſt not, and Houſes full of all good Things which thou filledſt not, and Wells digged which thou diggedſt not, Vineyards and Olive-Trees which thou plantedſt not; when thou ſhalt have eaten and be full, then beware leſt thou forget the LORD, which brought thee forth out of the Land of *Egypt*, from the Houſe of Bondage.

But alas! though Iſrael, *during the Life of* Joſhua, *and of the Elders that overliv'd* Joſhua, *were preſerv'd in ſome good Degree within the Bounds of good Order and Moderation, yet too many of the ſucceeding Generation took undue Liberties, and* Jeſhurun *waxed fat, and kicked. Have not we juſt Cauſe to fear, that this is too much the Caſe with many of the Profeſſors of the bleſſed Truth in theſe Days, wherein ſo great a Calm and Quiet, I ſay, in ſo gracious a Toleration as is now mercifully enjoy'd by us?*

We

We have now a large ſucceeding Generation coming up in our Society, but too few of them growing up in the real Work of Regeneration, and Obedience to the holy Spirit, their profeſs'd Principle, whence divers undue Liberties in Speech, Habit *and* Deportment, *quite inconſiſtent with our ſaid Principle, are run into. Some are ſeemingly ſoaring aloft as into the* Air, *as though they were above the Reproofs and Teachings of the meek Spirit of humble* Jesus; *others are grovelling as in the* Earth, *and they are hiding their Talents, tho' perhaps wrapp'd up in a Napkin of ſeeming or moral Righteouſneſs: Others ſeem neither to be on the Wing in the* airy Regions, *nor yet choak'd with gaping and graſping after the* Earth, *but wrapp'd up, and, as it were, lull'd in that careleſs State of Indolence and baſe Neutrality, ſomewhat like the Inhabitants of* Laiſh, *and the ſecure* Zidonians, *as if they were not accountable Creatures for any Stewardſhips, either in Temporals or Spirituals: Others, again, are in the other Extream, purſuing the World as if it were their* ſummum bonum, *or chiefeſt Good, launching out into Multiplicity of Buſineſs, as a Horſe into the Battle; mean while neglecting their reſpective ſpiritual Talents, and conſequently the greateſt and far moſt important Buſineſs of their Day and Generation, and for want of minding the Directions of the great* Pilot, *even the Spirit of Truth they profeſs, they are often driven into, and (as I may ſay) miſerably ſhipwreck'd upon that ſcandalous Rock of* Inſolvency; *and although ſome of our great, buſtling, extenſive Tradeſmen, may not*

perhaps, as to their outward Affairs miſcarry, yet, alas! they are often ſo much involv'd and taken up with the Hurries, Projects and Cares about Things of this Life, that they prove lamentably deficient in thoſe moſt material and weighty Particulars, viz. In working out their own Salvation with Fear and Trembling, and in glorifying GOD in their reſpective Services in the Church, and in their own Families. *Notwithſtanding theſe laſt Obſervations, there are, I hope, ſome, though too few, extenſive Tradeſmen, who are very careful that their Hearts may have Room in them for the* pure Religion and undefiled before GOD and the FATHER, *and that the Temple may not be unſuitably crowded with* Money-Changers *and their* Tables; *but that their Hearts (though ſometimes neceſſarily buſy in Commerce) may be preſerved really a* Houſe of Prayer. *Theſe religious Tradeſmen are truly worthy of double Honour, remarkable for their prudent and* Chriſtian *Conduct and Fortitude, not ſuffering* Mammon *to be their Maſter, but keeping him in his Place, at a proper Diſtance, as their Servant; ſo they are in a Capacity to ſerve* GOD *their* LORD *and* MASTER, *and chiefeſt* SOVEREIGN, *and alſo his Church and People in their reſpective Places. This kind of honourable Tradeſmen, being above all other Things concern'd to improve their Talents of Grace, dare not eaſily omit attending their religious Meetings, either on the Firſt-days, or other Days of the Week; yea, ſome have even* ſhut up their Shops *during the Meeting-time on the Week-days, leſt their Shops* ſhould have ſhut them up, *and*

debarr'd

debarr'd them from the Enjoyment of CHRIST's *Company with the two or three met in his Name: May not we account theſe like faithful* Abraham, *who ſaid to his Servants upon a weighty Occaſion,* —Abide ye here, and I and the Lad will go yonder and worſhip, and come again to you. *When this Sort of highly valuable Tradeſmen are occaſionally call'd abroad, and are riding their Circuits among their Chapmen, they endeavour, I believe, to get to as many Meetings, even on the Week-days, as they well can: Theſe have good ground to hope for and expect the Bleſſing of kind Providence to attend their honeſt Endeavours.*

We have alſo ground to fear, that too many under our Name keep and frequent unſuitable Company, *taking more Pleaſure in the Society of* Wine-bibbers, *at the Tavern or Alehouſe, than with the two or three at the Meeting, waiting for the Appearing of bleſſed* JESUS.

Moreover, another afflicting ſorrowful Diſorder, and, I fear, a growing Evil, in theſe Times of Liberty and Eaſe from Perſecution, is Mixt-Marriages, *which generally uſher Confuſion, Trouble and Perplexity into Families and the Society, much grieving, and almoſt (if not quite) breaking the Hearts of good Parents, ſo that many anxious Fathers and Mothers, obſerving with Sorrow the wide Courſes which many are taking, do in Effect, frequently revolve in their penſive Hearts that mournful Query of ſolicitous* Rebekah *of old,* —

If my Child or Children do as ſuch and ſuch have done, what Good ſhall my Life do me!

Again, 'tis much to be fear'd there are ſome (I wiſh I had ground to ſay there are none) guilty of that abſolute and abſurd Contradiction of profeſſing the peaceable Spirit of meek JESUS, *the* KING *of* Salem, *and the* PRINCE *of Peace, and at the ſame Time are* litigious *and* contentious Perſons, *ſeeming to delight in* Strife, *and ſtriving for* Maſtery, *either in the Church, or among Neighbours, or, it may be, ſometimes both.* —— *The Eyes of the People have long been, and ſtill are upon us, and conſidering the Extent of our high Profeſſion, have, and do make their Remarks upon us, and can quickly obſerve when our Conduct is conſiſtent with our profeſs'd Principles, and when repugnant thereto, either in* Habit, Speech *or* Deportment. *Have not ſome been ready to make the following Obſervations? Such an one is an* honeſt primitive Quaker, *his or her Dreſs, Addreſs, and whole Conduct, agree to what he or ſhe profeſſeth. But ſuch and ſuch are* modern, faſhionable Quakers, *they profeſs the* Spirit, *yet, it is plain they live after the* Fleſh; *ſo they are but* Nominal Quakers.

Now inaſmuch as the Continuance of the above mention'd Errors (and all others) are owing to, and cauſed by Mens ſlighting and diſregarding the ſpiritual Appearance and refining Work of CHRIST *in their Hearts, who is now come in Spirit to put an End to Sin, and to finiſh Tranſ-*

greſſion,

greſſion, to make Reconciliation, to bring in everlaſting Righteouſneſs; and inaſmuch as he hath promiſed his bleſſed Preſence to thoſe who, though very few in Number, meet in his Name, I have in much good Will wrote the following Lines for the Encouragement of the Faithful and Diligent, and for the rouſing, if poſſible, the Remiſs and Negligent, to that highly neceſſary and profitable Duty of rightly attending religious Meetings, where he hath promiſed to be in the Midſt of ſuch Meeters: *So that Mens* neglecting, *being the Cauſe of theſe their continual Diſorders (as* CHRIST *ſaid,*—While Men ſlept, an Enemy did Miſchief in the Field) *this being diſcontinued, and a vigilant Diligence being uſed in the Room thereof, that evil Cauſe being thus taken away, the evil Effects thereof might conſequently ceaſe.*

But in caſe, after theſe my honeſt Endeavours and Labours of Love, I ſhould be blamed for making the following Remarks, or producing particular Inſtances of the bad Effects commonly attending the forſaking of religious Meetings, as though I expoſed the Weakneſs ſubſiſting in our Society; I aſſure thee, friendly Reader, *I am far from upbraiding any of my Friends with their Failures, but in good Will to the Cauſe, and the Souls of all, I found myſelf engag'd to write ſomething on theſe* Neglects *and* Diſorders, *and the pernicious Conſequences thereof, which long before I pen'd theſe Lines, were too notorious, being plainly expoſed by the very Perſons themſelves, found in the Errors ſpoken of here, and*

in

in the ſubſequent Lines; ſo that the Remarks made, and the Inſtances produced of the Deficiences of any of the Profeſſors of Truth, proceed not from ill Will, *or were hidden Things heretofore, and now brought to Light, but alas! have long been conſpicuous and noted by many. For notwithſtanding the Prophet of old was commanded on*
Iſa. lviii. *this wiſe,* — Cry aloud, and ſpare not, *&c. yet I ſhould be very ſorry from hence, to preſume to ſay or write any Thing againſt the real Intereſt of the* good *and* great Cauſe, *or to the* Prejudice *of any Man's Perſon, Condition or Character, but compaſſionating my Brethrens Ailings and Failings, am rather ready to cry out,* — Tell it not in *Gath,* publiſh it not in *Aſhkelon.*

In much Humility and good Will to the Souls of all, I caſt my Bread upon the Waters, and ſubſcribe myſelf,

Thy really affectionate Friend,

DAVID HALL.

TO

TO ALL THE PROFESSORS OF THE Bleſſed Truth,

Whereſoever the ſubſequent Lines may come.

DEAR FRIENDS,

IN the univerſal Love of the glorious Goſpel of CHRIST, which ever breaths out, *Glory to* GOD *in the higheſt, on Earth Peace, and good Will towards Men*, I cordially ſalute you, and therein take Freedom humbly to offer the following Obſervations to your ſolid Conſideration.

Notwithſtanding, with much Comfort I firmly hope, we have a large Number in our Society in a good degree faithful to the Principle of Truth we profeſs, giving Diligence *to make their Calling and Election ſure*, walking *circumſpectly and honeſtly as in the Day*, both with regard to their moral and religious Converſation, though not without their reſpective Exerciſes on divers Accounts, not daring to forſake the

aſſembling

aſſembling of themſelves together whilſt capable; for the Encouragement of all ſuch beloved Brethren and Siſters, whereſoever their Lots are caſt, (to whom my Heart is nearly knit in the Unity of the Spirit and the Bond of Peace) it ſprings up in my Mind to remind them of the Apoſtle's tender Advice,—*Let us not be weary in well-doing, for in due Seaſon we ſhall reap if we faint not. Be patient therefore, Brethren, unto the Coming of the* LORD. *Behold the Huſbandman waiteth for the precious Fruit of the Earth, and hath long Patience for it, until he receive the early and latter Rain. Be ye alſo patient; ſtabliſh your Hearts, for the Coming of the* LORD *draweth nigh. Wherefore gird up the Loins of your Mind, be ſober, and hope to the End, for the Grace that is to be brought unto you at the Revelation of* JESUS CHRIST. *Watch ye, ſtand faſt in the Faith, quit you like Men; be ſtrong. Let all your Things be done with Charity.*

Gal. vi. 9.

James v. 7, 8.

1 Pet. i. 13.

1 Cor. xvi. 13, 14.

Yet nevertheleſs, for the Sake of ſome, yea, alas! (with Regret be it ſpoken) many of the Profeſſors of the bleſſed Truth, who through Coldneſs, Lukewarmneſs, Inconſiderateneſs, Indolence, and the want of a true Hunger and Thirſt after Righteouſneſs, (occaſioned by their *neglecting* the Work and Guidance of the Spirit of Truth they profeſs) are become very remiſs and negligent in this highly and neceſſary and reaſonable Duty of *attending* religious Meetings on Week-days, as well as Firſt-days, I find it to riſe in my Heart, in much good Will, to recommend

recommend the following Obſervations to their ſerious Notice and Conſideration.

1ſt. Inſomuch as ALMIGHTY GOD, our faithful and righteous CREATOR, hath placed us in a Station abſolutely dependent on him, *in whom we live, and move, and have our Being*, in whoſe Hand and Diſpoſal we, our Lives, Health, Abilities both of Body and Mind, our Preſervation, our Protection, Support, Favours, Privileges and Enjoyments, both Temporal and Spiritual are, we being, as it were, Tenants at Will, having no known Leaſe of our Time, or Command of any Thing, we are under moſt reaſonable and cloſe Obligations to behave ourſelves as wholly dependent Creatures, humbly and honeſtly to pay due Homage and Obedience to him our gracious and bountiful SOVEREIGN, LORD and BENEFACTOR, for all his unmerited Favours we enjoy under him, in faithfully anſwering his Requirings, in *doing juſtly, loving Mercy, and walking humbly with him*; which three Articles briefly contain all our moral and religious Duties, which none rightly perform who are negligent in attending Meetings for divine Worſhip.

2dly. May it be remembered, that in the preceeding Diſpenſations the LORD GOD requir'd of his People, and commanded them ſtrictly to obſerve divers Convocations, and Feaſt-days; as the Feaſt of *Paſſover*; ſolemn Feaſts and Faſts, as the Feaſts of the *Tabernacles*, of *unleavened*

leavened Bread, of *Weeks*, of *Solemn-days* and *Aſſemblies*; in the ſincere and devout Obſervation whereof the People of God were accepted of him. — *Blow the Trumpet in* Zion, ſaith the Prophet; *ſanctify a Faſt, call a ſolemn Aſſembly. Gather the People: Sanctify the Congregation: Aſſemble the Elders; gather the Children, and thoſe that ſuck the Breaſts: Let the Bridegroom go forth of his Chamber, and the Bride out of her Cloſet.* ——— *Thus ſaith the* Lord *of Hoſts; the Faſt of the fourth Month, and the Faſt of the fifth, and the Faſt of the ſeventh, and the Faſt of the tenth, ſhall be to the Houſe of* Judah *Joy and Gladneſs, and chearful Feaſts; therefore love the Truth and Peace.* But the Neglect and ſlighting thereof diſpleaſed God, and turn'd much to their own Diſadvantage, as being the ſorrowful Effect of their *Declenſion*, *Captivity* and *Servitude*, through their Diſobedience to the Lord. *Judah*, ſaith the Text, *is gone into Captivity*, &c. *The Ways of* Zion *do mourn, becauſe none come to the ſolemn Feaſts: All her Gates are deſolate, her Prieſts ſigh, her Virgins are afflicted, and ſhe is in Bitterneſs.*

Joel ii. 15, 16.

Zech. viii. 19.

3*dly*. 'Tis worthy our ſerious Notice and Conſideration, how acceptable and pleaſing to the Lord the Meetings, Communications, and the very Thoughts of thoſe that fear'd him, and what peculiar Regard and tender Reſpect he had, what precious Promiſes he made unto them in thoſe deprav'd Times, wherein Irreligion ſo much prevail'd, that the *Proud* were call'd *happy*;

happy; yea, they that wrought Wickedneſs were *ſet up*; yea, they that tempted GOD were even *delivered:*—*Then*, ſaith the Prophet *Malachi*, *they that feared the* LORD, *ſpake often one to another*, (whence we may conclude they were met together) *and the* LORD *hearken'd and heard it, and a Book of Remembrance was written before him for them that feared the* LORD, *and that thought upon his Name. And they ſhall be mine, ſaith the* LORD *of Hoſts, in that Day when I make up my Jewels; and I will ſpare them as a Man ſpareth his own Son that ſerveth him.* The *Paſſover* was ſo ſtrictly enjoin'd, that it was commanded on this wiſe, *viz.*—*The Man that is clean, and is not in a Journey, and forbeareth to keep the* Paſſover, *even the ſame Soul ſhall be cut off from his People; becauſe he brought not the Offering of the* LORD *in his appointed Seaſon: That Man ſhall bear his Sin. And if a Stranger ſhall ſojourn among you, and will keep the* Paſſover *unto the* LORD, *according to the Ordinance of the* Paſſover, *and according to the Manner thereof, ſo he ſhall do: Ye ſhall have one Ordinance, both for the Stranger, and for him that was born in the Land.*

Mal. iii. 16, 17.

Numb. ix. 13, 14.

Yet ſuch was, and now is, the Mercy and Juſtice of GOD, that he neither ever did, nor now doth, require any Thing unreaſonable or impracticable; for he condeſcended to allow a *ſecond Paſſover* to ſuch as were neceſſarily depriv'd of appearing at the Firſt, by reaſon of Indiſpoſition, through Uncleanneſs, or Abſence in a Journey afar off.

4*thly.*

4thly. Let us now come to the glorious Diſpenſation of the Goſpel that we live in, wherein CHRIST, the Author thereof, our glorious High-Prieſt and bleſſed Mediator, himſelf ſpeaks unto the Churches, who is the compleat Antitype, in whom all the Types, Shadows and Figures concenter; and let it be with ſolemn Reverence, and all due Regard, humbly obſerved, that he hath graciouſly promis'd on this wiſe,—*Where two or three are gathered together in my Name, there am I in the Midſt of them.—I beſeech you, therefore, Brethren, by the Mercies of* GOD, *that ye preſent your Bodies a living Sacrifice, holy, acceptable unto* GOD, *which is your reaſonable Service.—Not forſaking the Aſſembling of ourſelves together, as the Manner of ſome is; but exhorting one another, and ſo much the more, as ye ſee the Day approaching.*

Mat. xviii. 20.

Rom. xii 1.

Heb. x. 25.

Now, *dear Friends*, have we not ſome ground to fear, that ſo many as under the Profeſſion of the bleſſed Truth, who do, whilſt in Health and Strength ſadly neglect the attending of religious Meetings, ſo much encouraged by the Promiſe above, are not truly obedient, but neglecting their own Mercies, by ſo ſlighting our glorious High-Prieſt, and his bleſſed Company with his two or three gathered in his Name. Oh! that all the Profeſſors of Truth were rightly concern'd duly to regard the ſaid gracious Promiſe, with the full Extent and Conditions thereof; and alſo to reduce to Practice the Advice of the Apoſtle,—*Purge out therefore*

therefore the old Leaven, that ye may be a new Lump; as ye are unleavened. For even CHRIST *our Paſſover is ſacrificed for us. Therefore let us keep the Feaſt, not with old Leaven, neither with the Leaven of Malice and Wickedneſs, but with the unleavened Bread of Sincerity and Truth.* 1 Cor. v. 7, 8.

May it therefore, I ſay, be humbly remembered, how this our gracious High-Prieſt hath not only promiſed his Attendance, and moſt worthy Company, where two or three are gathered in his Name, (as above) but hath alſo mercifully and tenderly invited needy Souls unto him, on this wiſe, — *Come unto me all ye that labour and are heavy laden, and I will give you Reſt. Take my Yoke upon you, and learn of me; for I am meek and lowly in Heart, and ye ſhall find Reſt unto your Souls: For my Yoke is eaſy, and my Burden is light.* And again, his Call is repeated, — *In the laſt Day, that great Day of the Feaſt,* JESUS *ſtood and cried, ſaying, If any Man thirſt, let him come unto me and drink. He that believeth on me, as the Scripture hath ſaid, out of his Belly ſhall flow Rivers of living Water. But this ſpake he of the Spirit, which they that believe on him ſhould receive,* &c. Mat. xi. 28, 29, 30. John vii. 37, 38, 39.

5*thly.* May it be added to the Premiſes, how that ſoon after the breaking forth of the bleſſed Truth, after the long and dark Night of Apoſtacy, our ancient Friends, in the Morning of the Day, finding a conſcientious Concern upon them to decline the Formalities then run into,

retir'd and met together to wait upon the LORD, to know and witneſs the fulfilling of that bleſſed Promiſe of CHRIST to his Diſciples, — *But the* COMFORTER *which is the* HOLY GHOST, *whom the* FATHER *will ſend in my Name, he ſhall teach you all Things, and bring all Things to your Remembrance, whatſoever I have ſaid unto you.* —As they were (we have good ground certainly to believe) led into this Practice, and by the ſame alſo mercifully regarded and protected therein, through many and great Sufferings, occaſioned by the penal Laws then in Force againſt thoſe that diſſented from the national Church, eſtabliſhed by Law; ſo that our dear Fore-fathers and ancient faithful Friends, conſcientiouſly then attended religious Meetings, both on Firſt-days and other Days of the Week, under the Hazard of their Lives, Liberties and Eſtates; yea, I ſay, they flock'd to Meetings as Doves to the Windows, though ſometimes a good many Miles diſtant, and found great Peace in ſo doing, and the enriching Bleſſing of GOD to attend them, and often their Off-ſpring too: So in Time, as they increaſed, by the Direction and ſweet Influence of the bleſſed Spirit, they were engag'd to appoint and ſettle Meetings here and there, as in the Wiſdom of Truth they ſaw convenient, both on Firſt-days and other Days of the Week; and when they were haled from their Meetings to Priſons, they had often precious Meetings there, and found thoſe Places, as *Jacob* ſaid of *Bethel* on his Pillow of Stone, to be to them as the

John xiv. 26.

the *Houſe of* God, and *Gate of Heaven*, being made to ſing in the Priſon as *Paul* and *Silas* did, when their Legs were in the Stocks, by the then ſecular Powers.

Now, therefore, I beſeech all that profeſs the ever bleſſed Truth, and eſpecially thoſe that are remiſs in this important and ſo material a Duty now before us, duly to remember, and truly conſider, how wonderfully the Lord hath wrought for his Church and People, how he hath turn'd the Hearts of Kings, and, in effect, hath ſaid to them, — *Touch not mine Anointed, do my Prophets no Harm.* What peaceable calm Times have we long enjoy'd, with reſpect to thoſe violent Storms and rugged Billows of Perſecution aforeſaid! Are not we now both tolerated and protected in keeping our religious Meetings! What then will become of thoſe poor Profeſſors of the unchangeable Truth, who, in this Time of Tranquility, and, as I may ſay, Sabbath-day of Reſt from the aforemention'd Probations, are taking their Flight from the refining Work and Baptiſm of the Holy Spirit they are making a Profeſſion of, into the inordinate Cares or Pleaſures of this World, or into Indolence, Indifferency and Lukewarmneſs, touching the vital Part of Religion, ſo as miſerably to forſake (or at leaſt too much neglect) the aſſembling of themſelves together, in order to worſhip and pay due Homage to the bountiful Author of all our unmerited Mercies, temporal and ſpiritual!

Inſomuch, therefore, as the divine Miniſter of the Sanctuary and true Tabernacle, which God hath pitched and not Man, hath ſo reaſonably afforded us ſuch great Encouragement to attend religious Meetings, tho' conſiſting of very few in Number, and hath ſhewn ſo undeniably and indiſputably his peculiar Approbation thereof, by that gracious and ſpecial Promiſe of his vouchſafing to be preſent with the two or three that ſo meet: The ſame Duty being alſo urg'd and earneſtly recommended by the Apoſtle to the Believers of his Day, that they ſhould not forſake the *Aſſembling* of themſelves together, as the Manner of ſome in thoſe Times was, and, alas! of too many in theſe Days, though ſo highly favoured: —*And let us conſider*, ſaith he, *one another, to provoke unto Love and to good Works: Not forſaking the Aſſembling of ourſelves together, as the Manner of ſome is, but exhorting one another, and ſo much the more, as ye ſee the Day approaching.* And likewiſe remembring how the ſame Apoſtle fervently and pathetically addreſſed the *Roman* Church, exciting them to pious and devout Performance of this their reaſonable Service, reminding them of the ſignal *Mercies of* God, as a preſſing and cogent Argument, moving grateful and truly conſiderate Perſons to the faithful Performance of their reaſonable Duties to their merciful Benefactor, and the glorious Donor of all their Enjoyments, expreſs'd his Addreſs on this wiſe, — *I beſeech you, therefore*, (as above hinted) *Brethren, by the Mercies of* God, *that ye preſent your Bodies a living*

Heb. x. 24, 25.

Rom. xii. 1.

living Sacrifice, holy, acceptable unto God, *which is your reaſonable Service.* May we not ſafely conclude, that the right attending of Aſſemblies for divine Worſhip, is both a Duty acceptable unto God, and ſignally advantageous unto our Souls; and that, as this is an indiſpenſable Duty (whilſt we are in Health and Strength, and at Liberty) therefore the Omiſſion of this weighty Service is of dangerous Conſequence.—*Then were aſſembled unto me* (ſaith *Ezra*, that deeply concern'd Servant of the Lord) *every one that trembleth at the Words of the* God *of* Iſrael. The true hearted *Quakers* then did and now do (whilſt Strength and Liberty do permit) aſſemble in order to obtain Help and Relief from the Lord, to worſhip him in Spirit and Truth, to enjoy the ſweet and edifying Communion one with another, as Members of one Body, by feeling the one quickening Spirit from the holy Head, the living Circulation of the Blood of Christ. Ezra. ix. 4.

And now, my Friends, may I take Freedom to make the following Remarks.

1*ſt.* It hath been objected by ſome on this wiſe, *That as the Sabbath was but one Day in the Week commanded and ſet apart for divine Service, in the Time of the* Moſaick *Law, what need ſo much ado about Week-day's Meetings now?* To which very weak and poor Objection, I ſhall in the firſt Place anſwer thus: Suppoſe there had been in that Diſpenſation no other Day but the

Seventh in each Week, appointed by the LORD, wherein his People ſhould ceaſe from ſervile Work, and devoutly and ſolemnly perform Worſhip to him; yet in this Goſpel Diſpenſation we are, or ought to be, brought much nearer to GOD, and be much more devout and ſpiritually minded, according to the Apoſtle's Teſtimony, Heb. vii. 19. — *For the Law made nothing perfect, but the bringing in of a better Hope did, by the which we draw nigh unto* GOD. Beſides, the Solemnities and holy Convocations, above mention'd, ſufficiently refute the aforeſaid very weak Plea and Objection, which Solemnities were to be obſerv'd by the LORD's People in that Diſpenſation; the Neglectors whereof were to be taken Notice of, and call'd to an Account. What Apology then, I ſay, ſhall thoſe make, or how ſhall they anſwer it, who are remiſs and negligent in obſerving and attending the ſolemn Meetings and Aſſemblies in this glorious Goſpel Day?

2*dly*. Some may perhaps object, and ſeem to endeavour to excuſe themſelves in this Kind of Negligence, and Omiſſion of ſo neceſſary and profitable a Duty, as we are, in much good Will to the Cauſe of Truth and the Souls of its Profeſſors, treating of, by alledging, *That their Meeting is ſo ſmall, or that they have no publick Miniſter ſettled therein, they may perhaps ſcarce think it worth their while conſtantly to attend the ſame. Anſw.* Are not there two or three? If ſo many, CHRIST hath promiſed them his bleſſed Company, if met in a right Mind, who being the

the moſt excellent Miniſter of the Sanctuary and true Tabernacle, which GOD hath pitched and not Man, without whom, the greateſt of inſtrumental Miniſters can do nothing, are of no Service: But this moſt powerful, moſt merciful, and moſt glorious High-Prieſt, and heavenly Miniſter, appears with his People and Flock, according to his gracious Promiſe; he can when he pleaſes, whoſe Time is the beſt Time, effectually and ſuitably ſupply all the Wants of his true Followers, without inſtrumental Miniſters, (altho' we own, and humbly confeſs, that the Miniſtry of the Goſpel, by and through inſtruments influenced and actuated by the abovesaid all-powerful Miniſter, hath been, is, and ever will be of ſingular Service to the Huſbandry, Heritage and Plantation of GOD, as it is rightly applied) and therefore ought to be valued in its Place. But oh, alas! how do thoſe ungrateful Creatures undervalue and put a Slight upon our bleſſed Mediator of this new Covenant, our Phyſician of the greateſt Value, the Biſhop of our Souls, and our Saviour, who hath ſhed his precious Blood, and given his Life a Ranſom for us, that in any wiſe can find in their Heart to omit the attending even ſmall Meetings, tho' without any inſtrumental Miniſter, when he hath upon moſt reaſonable Conditions promiſed his Life-giving Preſence there.

3*dly*. As the true-hearted and faithful Followers of humble JESUS find it their indiſpenſable Duty, and peculiar Intereſt, to attend religious

ligious Meetings, whether they be great or ſmall, whether they have in them inſtrumental Miniſters, or they have none, both on Firſt-days and other Days of the Week, they grow and proſper in the Truth, even in the Root of true Religion, and are very often ſignally bleſs'd and favour'd by kind Providence, even in the Things of this Life, and come up in the real Improvement of their Talents, and conſequently in their reſpective Services in the Church, enjoying their Peace whilſt in Health, and the Aboundings thereof when on ſick and dying Beds; whilſt, on the other hand, thoſe poor unthinking Profeſſors of Truth, who, by neglecting the Work thereof in their own Hearts, become ſlack and backward in the attending of Meetings for divine Worſhip, letting in Reaſonings, and probably the vain Allegations above-ſaid, they don't thrive in the true Religion, and ſeem alſo ſometimes blaſted, as touching their Succeſs in temporal Affairs, are of little or no Help (but rather Nuſances) in the Society, and often are made to bewail their paſt Negligence on ſick and dying Beds, of which more hereafter.

Divers remarkable Inſtances of the peculiar Bleſſing of kind Providence attending the Profeſſors of Truth, who witneſs'd the real Work thereof in their own Hearts, and were obedient to its Requirings, have occurr'd to my particular Notice in my Pilgrimage; one whereof I may here mention.

A certain

A certain worthy ancient Miniſter gave, in my Audience, the following Relation, " That " in his young Years, (having been from his " Childhood educated in the Way of the na- " tional Church) being favour'd with the mer- " ciful Viſitation of the LORD, he became un- " eaſy with the traditional Singings and ſuper- " ficial Formalities uſed in the ſaid Communion; " whereupon ſeeking and enquiring for the " right Way of Worſhip acceptable unto GOD, " he dropt into a ſmall Meeting of Friends, " wherein no inſtrumental Miniſtry (as I " remember) was heard that Day; yet never- " theleſs the ſeeking Youth was made contrite, " melted, and throughly convinc'd of the " Truth in that ſilent Meeting." (The like Account I have alſo heard concerning the Con- vincement of ſome others) " And thenceforth- " ward, perſevering under an awful Regard to " that gracious Hand that had ſo viſited him, " he grew in Grace and the ſaving Knowledge " of GOD; who, being of poor and low Cir- " cumſtances, as to Things of this Life, was " oblig'd to labour hard for his Bread, and, " being a *Taylor* by Trade, was often oblig'd " to work at other Peoples Houſes, yet could " not be eaſy to omit Week-day Meetings, but " laying aſide his Work, was engag'd to walk " often a pretty Way to Week-day Meetings; " yet ſuch was his Diligence and Induſtry be- " fore and after the ſaid Meetings, that thoſe " he work'd for deſir'd no Allowance or Abate- " ment for the Time ſpent on Account of the

" ſaid

"ſaid Meetings. Some Time after this he "married a young Woman convinc'd of the "Truth a little while before. Now the Storms "of Perſecution roſe high, and having now "and then a Meeting in his Houſe, (being "himſelf in the miniſterial Capacity) they "cheerfully ſuffer'd the Spoiling of their Goods "for Truth's Sake, and were ſtripp'd very bare "as to Temporals, having two ſmall Children, "and his Wife with Child of the third; yet "keeping faithful, according to the beſt of their "Knowledge and Ability, and conſequently not "daring to be remiſs or indifferent in that im-"portant Duty of attending religious Meetings; "they were bleſs'd every Way, and their little "Oil and Meal were thereby render'd capable "to anſwer all juſt Demands, and moreover to "make many little Cakes for the Prophets of "the LORD, having all along a Place and Houſe "of Reception and Hoſpitality for his Meſſen-"gers to the Day of their Death, which was "in Peace inexpreſſible."

On the other hand many, by the wretched Indifferency about ſpiritual and religious Matters, (though it may be at the ſame Time pretty ſtanch Moraliſts) have become guilty of this miſerable Deficiency of neglecting or forſaking the aſſembling themſelves, in order to perform divine Worſhip on Week-days, and ſome have ſo lamentably been prevail'd upon by that Indiſpoſition of Lukewarmneſs, or by the ſurfeiting and choaking Cares of this World, the Deceitfulneſs

Deceitfulneſs of Riches, or the Love of other Things, (or, it may be in ſome weak Perſons, by taking a Diſguſt againſt ſome Miniſter, Friend or Friends of the Meeting) have ſhamefully abſented religious Aſſemblies, even often on the Firſt-days of the Week, abſolutely contrary to the Laws of God, the Laws of the Land, and the repeated Advices and well known Rules of the Society, they would unreaſonably be accounted Members of. But alas! alas! ſuch are in a miſerable dwindling State and Habit of Soul, laying a Foundation for future Repentance, Anguiſh and Tribulation; many piteous Inſtances of this Kind have appear'd (and peradventure ſome ſuch may at this Day be found) under the Profeſſion of the Truth; one of which I ſhall here take Freedom to mention, as a Caution worthy to be taken Notice of.

"A certain young Man, as I remember, be-
"ginning Trade and Buſineſs for himſelf, was
"thereby ſo engroſs'd and hurried in his anxious
"Mind, that he too much omitted the attend-
"ing of religious Meetings; but being attack'd
"by Sickneſs, and brought to a Bed of Lan-
"guiſhing, his paſt Negligence became his
"Burden, under the Senſe of which he groan'd
"and bemoan'd himſelf; and being aſk'd by
"a Friend the Cauſe of his ſo great Diſtreſs of
"Mind, he anſwer'd, *It was becauſe he had*
"*been too remiſs in going to Meetings, eſpecially*
"*Week-day Meetings*; but added, *That if the*
"LORD *would be pleas'd to raiſe him up again*

"*to*

" *to his former State of Health, he would for* " *the future be more careful and more diligent in* " *that important Duty.*"

Oh! therefore that all in Time of Liberty, Health and Strength of Body, may conſider their own both Duty and Intereſt in this reſpect, as that they may not ſuffer themſelves, through too eager Purſuit of, or too cloſe Attachment to the Enjoyments of this fading World, or ſupine Indolence, to be depriv'd thereby of the many Goſpel Privileges offered unto us, of which the peaceable Enjoyment of our religious Meetings is one of great Worth, and always ſo accounted and highly valued by the faithful and truly thoughtful People of GOD.

4thly. Beſides what is afore ſaid touching the great Diſadvantage that accrues to thoſe Particulars, who are found deficient in this momentous Duty now treated of, they are bad Examples to the young People and others, and eſpecially thoſe who have Children coming up, and perhaps Servants under their Care too, being in the Station of Governors of Families, (as they are evidently negligent) loſe their Authority, and render themſelves bad Precedents to their Children and Servants, and ſo, as ſuch, can't give effectual Precepts and Advice to their Families; but alas! through their diſmal Neglect and Indolence, their poor Children, being too much left to themſelves, often prove Libertines, and run to Ruin. How then ſhall ſuch unfaithful

Parents

Parents in the Day of Account anſwer for theſe Neglects, both with reſpect to their own Particulars, and poor Families, and the Meetings they belong to, which if they had been honeſtly concern'd, they might have been of good Service? Shall not ſuch unjuſt Stewards be called to an Account? Oh! that all Parents of Children, and Governors of Families, would ſeriouſly and timely conſider how pleaſing and acceptable to the LORD *Abraham*'s Care and Concern for his Children, and for thoſe under his immediate Care was — *Shall I*, ſaid the LORD, *hide from* Abraham *that Thing which I do? For I know him, that he will command his Children and his Houſhold after him, and they ſhall keep the Way of the* LORD. *Gen* xviii. 17, 19.

All thoſe that meet, I ſay, *in the Name of* JESUS, that is, under a truly awful, religious and conſcientious Concern of Mind, don't only perform their reaſonable Service to GOD, and ſo reap his Peace and Bleſſing, but are of ſingular Help and Comfort to the true hearted in the Meeting; whilſt the abſent Worldlings, being as miſerable Comforters, are neither juſt and honeſt to GOD, to themſelves, nor to their Friends and Families: Manifold, therefore, I ſay, are the Obligations we are all under, and more eſpecially we that have Children and Families, to come up in the honeſt Diſcharge of that our reaſonable Service, *viz.* both with regard to the due Performance of, *1ſt*, Our Duties to GOD; *2dly*, To our Children and Families; *3dly*, To the Meetings

Meetings we reſpectively belong; and *4thly*, That we may bear our Teſtimony openly to all Beholders, in aſſembling ourſelves to wait upon, and worſhip the Father in Spirit and in Truth, even on Week-days as well as Firſt-days.

5thly. It is almoſt ſurprizing to obſerve, how divers Profeſſors of Truth, who ſeem very diſregardful of CHRIST's glorious Promiſe, which they plainly diſcover by their ſlighting and abſenting Meetings, where two or three are met; yet if a noted publick Friend appoints a Meeting, how ſuch are rais'd on the Wing, and flock to hear him, and ſometimes follow him to the next Meeting. Now although we ought certainly, whilſt capable, willingly and thankfully to give the LORD's Meſſengers and Ambaſſadors our Company, and ſeriouſly hear, and rightly apply their Meſſages; yet inſomuch as bleſſed JESUS, our great and good LORD and MASTER, hath promiſed to be in the Midſt of two or three rightly met, we ought to prefer him above all; I ſay, without ſlighting or undervaluing the leaſt Servant who bringeth glad Tidings, whoſe very Feet are beautiful upon the Mountains: But they plainly appear to neglect and ſlight the moſt glorious Miniſter and High-Prieſt, who too ſeldom attend ſmall Meetings, purſuant to his ſaid conditional Promiſe, and (as it were) Appointment.

I would by no Means have my Reader to ſuppoſe, by what is afore ſaid, that I am blaming my

my Friends for accompanying the Meſſengers of the LORD to the next Meeting, for that is a Brotherly Duty, which I myſelf took great Delight in, whilſt in Health and Strength in my younger Years, and would encourage the right Minded in ſo doing; neither would I hereby diſcourage any, who having been Neglectors of Week-day's Meetings, may find themſelves awaken'd and rous'd up by any Inſtrument: I would not, I ſay, diſcourage ſuch from going along with ſuch a Friend to the next Meeting, or further, as the Cords of Truth may draw him, and to keep cloſe to that divine Touch and Influence they have been favour'd with, through the Miniſtry of the ſaid Inſtrument, which they may undoubtedly find renewed and increas'd, as they humbly retire to the Maſter and Spring of all Good in their own Hearts, who hath promis'd to be with the two or three, who are, or ſhall be, rightly gather'd, when ſuch inſtrumental Miniſters may be far abſent, or even removed from us (by Death.) The great and good Shepherd, ſpeaking of himſelf and his Flock, ſaith thus; — *When he putteth forth his own Sheep, he goeth before them, and the Sheep follow him, for they know his Voice.* Whenever therefore he putteth forth any, old or young, Maſters or Servants, rich or poor, and goeth before them, let them readily go forth and follow him. We heartily wiſh they may grow and proſper; yet I muſt ſay, whereſoever any Profeſſors of Truth are found and obſerv'd from Time to Time to neglect or forſake, or at leaſt, don't

John x. 4.

don't duly attend their reſpective Meetings at Home, both on Firſt-days and other Days of the Week; and yet it may be are forward to attend *Monthly*, *General*, and ſometimes probably *Quarterly-meetings*; may not ſuch their Proceedings be juſtly accounted irregular and preposterous? Or how can we expect thoſe can be of real Service at Monthly and Quarterly-meetings, who ſlight and forſake the Meetings they belong to at Home? It is much deſired therefore, that all profeſſing the bleſſed Principle of Truth, in whatſoever Stations or Vocations they are placed, may let the Harms of others be their ſeaſonable Caution, that they may be effectually rous'd up and excited to Diligence in the honeſt Performance of this weighty Duty, now ſpoken of in much good Will to Souls, the right Diſcharge whereof has often been, and is, attended with the enriching Bleſſing of kind Providence in ſpiritual Things, and ſometimes in temporal, and the Neglect thereof is attended with Leanneſs of Soul, with many Diſappointments and Diſadvantages.

And further, with regard to that great Duty Friends owe to their Children, in the due Nurture and Education of them, to which they are bound by the Laws of GOD and Nature: We ought in the firſt Place to look well to ourſelves, and then to our Children; —*Daughters of* Jeruſalem, *weep not for me*, ſaid CHRIST, *but weep for yourſelves and for your Children.* How ſhall any be rightly concern'd for their Children, who

Luke xxiii. 28.

are

are negligent touching their own Conditions? 'Tis to be fear'd the wide Courſes of many Children have been often occaſion'd (in great meaſure) by the Indolence and Irreligion of their Parents. I can't well omit taking Notice of one Stripling, whoſe Parents were Profeſſors of Truth, rich in Things of this Life; yet alas! theſe Parents, being themſelves too remiſs in attending Week-day Meetings, and conſequently not good Examples, did not train up their Son in the Performance of that Duty, wherein they themſelves were deficient: So he grew up ſo much indulg'd in Liberty, that I was credibly inform'd he has been ſeen, even in the very Time of the Meeting, which was held near their Dwelling-houſe, to walk into the Fields with his Fowling-piece, *&c.* But oh! what was the Conſequence of ſuch irreligious Proceedings and Liberties; this Youth became rather an Affliction than a Comfort to Friends, liv'd faſt as a Libertine, and died ſoon in the Flower of his Age: Which ſorrowful Remarks I make with much Awe, Humility and Reverence.

6thly. Some Profeſſors of Truth, as hinted before, have betray'd ſo much Indiſcretion, and unmortified Temper of Mind, as to abſent religious Meetings, and it may be, Meetings of Buſineſs too, through ſome Diſlike or Offence taken againſt ſome particular Friend or Friends, or perhaps againſt ſome Steps in the Diſcipline, or it may be, againſt the Miniſter belonging to

the Meeting; which unjuſtifiable Steps lead to Confuſion, the Loſs of Unity with the Society, and oftentimes is attended with great Diſadvantage to the immortal Souls of theſe unhappy Perſons, who fooliſhly fall into ſo bad a Practice; and beſides all this, it affords a very bad Example to the young People (eſpecially) whoſe quick Eyes are upon them, and theſe their By-ſteps, and will very likely make ſhrew'd Remarks on ſuch Miſconduct, which is grievous to all good Men that behold it, but moſt pernicious to thoſe guilty thereof; of whom we may ſay, — *Wrath killeth the fooliſh Man, and Envy ſlayeth the ſilly One.*

Job v. 2.

7*thly*. As the truly concern'd and faithful Friends to what they profeſs, do, whilſt capable thereof, find it their incumbent Duty diligently to attend Meetings, both on First-days and other Days of the Week; ſo 'tis their Care both to obſerve, as much as they well can, the Hour appointed for the Gathering of the Meetings, and alſo when there, to ſit under a fervent and inward Concern, that they may be made ſenſible of the fulfilling of CHRIST's gracious Promiſe aboveſaid, That CHRIST *will be in the Midſt of them that meet in his Name*; while on the other hand, many careleſs and lukewarm Profeſſors are both ſlack in meeting together, and when they do come, often come very late and ſtragling, and when met, ſit too much unconcerned, if not ſleeping, whilſt the Honeſt-hearted are in a deep Travail, and perhaps weeping;

weeping; to whom thoſe negligent Profeſſors are ſo far from being Help-meets, that they are too often a Burden to others truly concern'd, yet, alas! the greateſt Loſs and Diſadvantage is to their own Souls; ſo that, though they go at Times to religious Aſſemblies, they don't reap that ſpiritual Benefit that they might do, becauſe they *do not diligently ſow to the Spirit.* Therefore, as faithful Friends, truly concern'd to improve their Time and Talents, find Meetings of Worſhip, Times and Places of Improvement, Pleaſure and Profit; and, therefore are like careful, induſtrious Tradeſmen, very deſirous, tho' through ſome Difficulties, to attend thoſe Places, where the moſt Gain and Advantage may be in all Likelihood obtain'd. But pray, how ſhould they, who through the Neglect of their Talents of Grace and Truth, find little or nothing of either Profit or Pleaſure in religious Meetings, be deſirous to preſs through Crowds to get to them? Nay, may we not ſafely conclude thoſe, who are remiſs in getting to religious Meetings, do not experience (by reaſon of their own Neglect of the Gift of Grace) that ſweet and excellent Gain of Godlineſs, which the Faithful do, and therefore may probably think it ſcarce worth their while to take much Pains about ſuch a Matter; when it is very likely the ſame Perſons, in caſe they had ground to hope they could gain a Sum of Money, or make a conſiderable Improvement of their temporal Stock, in the Way of their outward Buſineſs, would be very careful not to miſs the Opportunity, altho'

they can ſcarce be prevailed upon to uſe ſuch Endeavours for the obtaining the moſt bleſſed, moſt excellent Company and Preſence of JESUS, our glorious High-Prieſt, our Saviour, the King of *Salem*, and the Prince of Peace, though ſo lovingly invited by him. May not they, who ſlight ſuch a gracious Promiſe, apply to themſelves thoſe Words of the ALMIGHTY,—*They that deſpiſe me ſhall be lightly eſteem'd.* On the other hand, may not the true and faithful Attenders of religious Aſſemblies, by Faith lay hold on that Promiſe,—*Them that honour me, I will honour.* And likewiſe receive Conſolation and Encouragement from theſe Words of CHRIST,—*Fear not little Flock, for it is your Father's good Pleaſure to give you the Kingdom.* Faithful Friends forecaſt their Buſineſs ſo as nothing, ſo far as in them lies, may interfere and hinder them from attending Week-day Meetings. Do not we generally know on what Day the Week-day Meetings will fall? We ought therefore, I ſay, ſo to forecaſt, and as much as we can, to order our temporal Affairs, that nothing which may be well done on another Day, may be ſuffer'd to fall in our Way as an Impediment to hinder us from meeting with CHRIST and his two or three. If I attend religious Meetings only on ſuch Days, wherein the very Laws of the Land ſuffer no Fairs or Markets to be held, nor will allow me to open my Shop, or to be engag'd in ſervile Work: If, I ſay, I ſerve (or pretend to ſerve) GOD in religious Aſſemblies on thoſe Days only, on which the Laws of the Land do not allow me

1 *Sam.* ii. 30.

Luke xii. 32.

me actually to labour for the Things of this World, *what Reward have I?*

8*thly.* As King *Solomon* adviſeth,—*Train up a Child in the Way he ſhould go*, &c. it is fully believ'd by a large Cloud of living Witneſſes, that as Men ſhould go to, and diligently attend Meetings for divine Worſhip; ſo even Children ought to be train'd up in attending ſuch Aſſemblies, when in the Wiſdom of Truth, pious Parents, Guardians and Schoolmaſters may ſee convenient and ſuitable, not at all doubting, but all thoſe that have theſe tender Plants under their Care, as they mind their own Conditions and Growths in Grace, will be moved and help'd prudently and gradually to train them towards (and in due Time in) the real Performance of this ſo important a Duty; neither over-driving the little Lambs, nor, through a too fond Indulgence or Careleſneſs, leaving them behind, or ſuffer them to loiter, but always watching over them with an Eye of Regard, in a due Conſideration of their tender Age, Capacities and Circumſtances. Being thus conducted, I don't much queſtion but they will often find themſelves engag'd to bring the little Ones to Meetings at proper Times. Prov. xxii. 6.

Objection. Some have objected to ſuch Propoſals on this wiſe,—*Let them firſt have* Senſe, *and then bring them to* Meetings. *Anſw.* He that was repreſented by a certain Houſholder, who went out early in the Morning to hire Labourers

into his Vineyard, hath often touch'd the tender Minds of Children in the early Part of their Time, and, as it were, in the Dawn and Morning of their Day; ſome about the ſixth, ſeventh, eighth or tenth Year of their Age (or ſome ſooner) have been graciouſly viſited, broken and tender'd by the ſweet Influences of him, who bleſs'd the little Children that were formerly brought unto him, commanding, *that ſuch ſhould be ſuffer'd, and in no wiſe forbidden.* We cannot fix the Time of Childrens Viſitations, whether at the third, ſixth, or ninth Hour he ſhall be pleaſed to give them an Invitation out of the Market-place into the Vineyard; however, it is firmly believ'd it is the indiſpenſable Duty of Parents, School-maſters, and thoſe entruſted with the Nurture of Children, humbly to preſent them before the LORD in the ſolemn Meetings of Worſhip aboveſaid, and fervently to beg his Bleſſing upon them; which I am ſenſible is and will be undoubtedly the Concern of all thoſe Parents, *&c.* that are (or ſhall be) rightly concerned for their own Souls. But, oh! Friends, how can it be expected, that they who neglect their own States and Conditions, and their own reſpective Duties in attending Meetings, ſhould be effectually concern'd for, and rightly bring thoſe up in the Nurture and Admonition of the LORD, who are under their Care? How ſhould thoſe Parents, who do not weep for themſelves, rightly weep for their Children? — *Weep not for me,* ſaid CHRIST, to the lamenting Daughters of *Jeruſalem, but weep for yourſelves and your Children.*

Children. Nay, ſome of thoſe Parents, remiſs in their Duty to GOD and their own Souls (in Regard to attending Meetings, *&c.*) and conſequently to their Offspring, have too often rejected and taken amiſs the Advice of their wellwiſhing Friends, with reſpect to their Negligence, reſpecting their own Welfare, and conſequently their Childrens Good. Some Parents it may be, have gone to Meetings themſelves, but have too often left their Children (or at leaſt too many of them) at Home, expos'd, very likely, to unſuitable Company, and undue Liberties. Nay, ſome living in the Town where the Firſt-day and Week-day Meetings were held, have both themſelves and their Children too much forſaken the Aſſembling themſelves together, eſpecially on the Week-days, and perhaps ſome of thoſe irreligious Profeſſors would be ſitting, or walking, or talking in the Street, during the Week-day Meeting-time, and when admoniſh'd to a more becoming Conduct, they have taken it amiſs, and ſpurn'd violently againſt the Advice and the Adviſer; and by ſuch Behaviour it has been thought they have harden'd their Children againſt Friends. But, alas! thoſe imprudent Creatures, both Elder and Younger, have been attended with manifeſt Tokens of the great Loſs they ſuſtain'd thereby divers Ways. May therefore the Harms of others be our ſeaſonable Precautions.

In Anſwer to the Objections ſome have made, or may make, *againſt bringing Children to*

religious Meetings, ſcarce thinking them perhaps capable of receiving Profit therein, I much deſire the Words and Obſervations of our worthy Friend *Robert Barclay*, in his Propoſition of Worſhip, *Pag.* 359, 360, may be ſeriouſly conſider'd, as follows: "And this Power would "ſometimes alſo reach to, and wonderfully "work in Meetings, even in little Children, to "the Admiration and Aſtoniſhment of many."

When honeſt Parents have done what they could or can do, on Account of their own and their dear Childrens Souls Welfare, all may be little enough; but happy thoſe poor Parents, who being tried with that exceeding bitter Cup, and Heart-breaking Exerciſe, of having a prodigal Son or Daughter, can in Sincerity appeal unto the LORD on this wiſe, — LORD, *thou knoweſt I have done my Beſt for my Children, both by humble Prayer and frequent Interceſſion with thee for them, as well as by Example and Precept, for their Preſervation.*

But what will become of thoſe unhappy Parents, who have afforded their Children neither good Examples nor Precepts, but diſregarded the greateſt Buſineſs of their Time, that is, of working out their own Salvation, and therefore have neglected (and by that Neglect render'd themſelves uncapable) to bring up their Children in the Nurture and Admonition of the LORD? What, I ſay, will become of ſuch Parents, when they ſee the Miſcarriages and bad Courſes

Courſes of any of their Offspring, being conſcious to themſelves of their ſinful Neglect touching their Education, and may be obliged to confeſs, and ſorrowfully reflect on themſelves for this their Deficiency, as being in ſome ſort acceſſary to the Ruin of their poor Children.

I find in the Journal of our worthy Friend *Thomas Chalkley*, that he was ſometimes concern'd to exhort Friends to bring their Children to Meetings, and educate them when young, in the Way they ſhould go, that they might not depart from it when old; which I am perſuaded faithful Friends have all along been (and ſtill are) conſcientiouſly concern'd to do, as being to them not a Matter of Indifferency, but ever eſteem'd by them as their incumbent and paternal Duty. Don't we read that, beſides the five Thouſand Men, Women and Children who followed, and were fed by CHRIST, even in a Wilderneſs or deſart Place, when he appear'd amongſt them in the Body of Fleſh? Shall any therefore now be ſo unwiſe in theſe calm and quiet Times, wherein we may ſit together peaceably and undiſturbed in our religious Meetings, and wait for the ſpiritual Appearance of CHRIST: Can any, I ſay, be ſo unwiſe, as now to neglect religious Meetings? Should we not by all Means, in point of Gratitude to our gracious GOD, in point of Juſtice to our own Souls, our Children, Families, and our Friends, flock to our religious Meetings, both on Firſt-days and other Days of the Week, taking our Children

Mat. xiv. 21.

Children along with us, and allowing all reaſonable Liberty to our Servants? But oh! how ſhall thoſe anſwer for it at the great Day of Account, who are, or ſhall be found negligent in an Affair of ſo great Importance! The late and diſorderly coming to Meetings of ſome of the Profeſſors of Truth, who generally drop in, when thoſe who carefully obſerve the Hour appointed have ſitten perhaps Half an Hour, or moſt of an Hour, don't only interrupt and hurt the Meeting, but is a bad Example to the young People and others, but the greateſt Loſs is their own. This irregular Practice of coming late to Meetings is inconſiſtent with our Reputation as a religious Society, and contrary to the Practice of Friends in the Beginning, of whom we read, that not only thoſe of advanced Years were good Examples in this Reſpect, but alſo that ſome of their Children, who were left at Home during their Parents Impriſonment for keeping up this Teſtimony, were concerned honourably to attend their religious Meetings, and were themſelves alſo call'd in queſtion by the ſecular Powers for this their *Chriſtian* Teſtimony in thoſe trying and proving Times? Shall therefore any, either Parents or Children, dare through Indolence and Lukewarmneſs, to be guilty of ſuch Ingratitude in neglecting, or not duly attending religious Meetings in theſe peaceable Times, wherein there is, through the Mercy of kind Providence, a great Calm to the Churches.

Here

Here I take Freedom to inſert ſome ſenſible Expreſſions of ſome pious Children, a little before their Death, touching religious Meetings, as a convincing Argument that Children have received Benefit in attending them, and to obviate the Objections that ſome Parents have made, or may make, againſt the Concern of ſuch Friends as adviſe Fathers and Mothers profeſſing the Truth, to bring their Children to Meetings whilſt young.

I. MARY POST, aged about eight Years, a little before her Death, expreſs'd *her Delight in going to Meetings.* Piety promoted, *Part 5th. Pag.* 87.

II. REBEKAH TOOVEY, aged about nine Years, ſaid (near her Death) *ſhe lov'd to go to Meetings; they were ſweet to her.* Ibid. *Pag.* 143.

III. WILLIAM FENNELL, aged about twelve Years when he dy'd, calling for his Siſters and Brother, (on his ſick Bed) he exhorted them *to love Truth, and to go to Meetings, and think upon* GOD *and good Things, and the* LORD *would love them.*

'Tis plain therefore, that young Plants have often been, and may be, truly ſenſible of the ſingular Benefit to be reaped in religious Meetings.

9*thly*. 'Tis admirable to obſerve what Difficulties, even through Hail, Rain and Snow, up early and down late, will ſome Profeſſors wade through, in order to attend Markets and Fairs, but what ſmall Matters will ſometimes deter them from ſetting out to a religious Meeting. *I had*, ſaid one, *intended to have been at ſuch a Meeting, but there came a Shower of Rain, when I was juſt going off, and prevented me.* May we not ſay to ſuch a poor cool One, *O thou of little Faith.*

Our worthy Friend *Thomas Chalkley* obſerves in his Journal, Pag. 324, That " one *John* " *Pickering*, the Governor of *Tortola*, made " ſeveral new Forms to accommodate the Peo- " ple in religious Meetings in his own Houſe, " which he ſent ſix Miles on Mens Heads, the " Roads not being paſſable by Carriage, by " Carts, *&c.* This I think worth noting, *ſays he*, " that their Zeal may be had in Remembrance, " and that ours may be ſtirr'd up to a more " religious Concern, who will ſcarce go ſix Steps " to a religious Meeting, or will not go at all."

10*thly*. When we remember and conſider, as above obſerv'd, the heavy Exerciſes and deep Sufferings, Spoilings of Goods, Impriſonments, *&c.* our Fore-fathers were try'd with, and mercifully enabled faithfully and nobly to endure and go through with *Chriſtian* Patience for their Teſtimonies-ſake, in holding their religious Meetings: And when we alſo humbly conſider, how

how our gracious God has rebuk'd the Storms of Perſecution, and has caus'd a long Calm to his Church and People, this marvellous Work of the Lord ought never to be forgotten, but thankfully, and in deep Humility, ever to be remembred and duly acknowledged by all the Profeſſors of Truth, by a Conduct truly religious, circumſpect and agreeable to theſe invaluable Favours, and in the ſincere, diligent and fervent Performance of all our ſeveral Duties we owe unto him the Author and Giver of all our Privileges.

But oh! Friends, when the faithful in our *Iſrael*, with much Sorrow and Regret take Notice of the lamentable Lukewarmneſs of too many under the Profeſſion of the bleſſed Truth in divers Places, who have not only too much forſaken the attending of Week-day Meetings, but in ſome Places have quite dropt them, as many faithful Brethren think, to the great and certain Loſs of themſelves, their Families and their Children, and to the Diſhonour of our gracious God, to the Diſadvantage of our Society in general, and the great Affliction of the living Members thereof, and is like to prove, as many good Friends fear, an Inlet to other undue Liberties and hurtful Things.

While I am writing theſe Words, the mournful Expoſtulation of *Moſes*, with backſliding *Iſrael* of old, ſprings in my Mind, wherein he movingly cries out on this wiſe, — *Do ye thus requite* Deut. xxxii. 6.

requite the LORD, *O fooliſh People and unwiſe? Is not he thy Father that hath bought thee? Hath he not made thee and eſtabliſh'd thee*, &c. Wherefore, with much Concern of Mind, for the LORD's Sake, for the Welfare of yourſelves, Families and Children, (that have them) I cordially and compaſſionately addreſs you, who may be guilty of this Defection and Revolt here mention'd and mourn'd for. Pray conſider in time of this your Negligence, as the certain Effects of your ſlighting the Reproofs, Teachings and Operations of the Spirit of Truth ye make Profeſſion of; and I beſeech you, take away the Cauſe, that the Effects may ceaſe, by timely, diligently and devoutly retiring to, and obeying this precious Gift of GOD in your own Hearts, whereby ye may be help'd, before your Day be over, to repair thoſe lamentable Breaches, and, as I may ſay, rebuild theſe very ſorrowful Deſolations. Oh! Friends, is this a Time to drop your religious Meetings, when the LORD hath ſo marvelouſly open'd our Way, ſo that, through the Clemency of the mild Government we live under, we, as a People, are not only tolerated, but protected in attending them? He hath wonderfully, as I may ſay, divided and open'd our Way through the Oppoſition of *ſecular Powers*, *penal Laws*, *Priſon-houſes*, &c. Shall any of us now ſit down at Eaſe in any Engagement of this uncertain World, ſhort of a truly religious Concern and Perſeverance in the Way and Work of *Regeneration*, when, I ſay, our Way is thus open'd? I beg of you, by the

the Mercies of CHRIST, duly to remember, and practice according to the Command of the ALMIGHTY, when he had open'd the Way for his People, ſaying, — *Speak to my People that they go forward.* And, my Beloved, herein earneſtly ſought after, and in the Goodwill of the Goſpel treated with, ſuffer me to ſay, as this grievous dropping of Week-day Meetings may juſtly be call'd a Backſliding from the Purity and Integrity of our worthy Ancients, and the Practice of the Faithful in this Day, and from the repeated Advices and Directions of many Particulars, as well as our Yearly-meeting from Time to Time, who have been engaged to counſel in divine Love; let ſuch remember the tender Call of the LORD to his backſliding *Iſrael* of old, with the Heart-affecting conditional Promiſe annexed thereto, — *Return ye backſliding Children, and I will heal your Backſlidings*; which gracious and compaſſionate Promiſe, I humbly hope, will be vouchſafed unto you, in caſe ye ſhall rightly obſerve the gracious Invitation to return, and ſhall be ſincerely and heartily concern'd henceforward to let your paſt Negligence ſuffice, and for the future uſe your utmoſt Diligence to make your Calling and Election ſure, and ſhall, as the Apoſtle exhorted the *Epheſians, walk circumſpectly, not as Fools, but as Wiſe, redeeming the Time, becauſe the Days are evil*: That when the great and notable approaching Day ſhall come, wherein each of you ſhall be called to an Account, — *Come, give an Account of thy Stewardſhip, for thou ſhalt be*

Jer. iii. 22.

Eph. v. 15, 16.

no

no longer Steward; each of you may receive this moſt deſirable and welcome Sentence,—

Mat. xxv. 21. *Well done, thou good and faithful Servant, thou haſt been faithful over a few Things, I will make thee Ruler over many Things; enter thou into the Joy of thy* LORD.

But alas! alas! how can they expect to be then denominated *good* and *faithful Servants*, who in this gracious Toleration are thus ungratefully neglecting or dropping their Week-day Meetings, and ſo ſlighting the encouraging Expreſſions of bleſſed JESUS, the righteous Judge of the Quick and Dead, while they are yet in Health and Strength, and in a Capacity to meet together with the two or three?

Again, may it be obſerv'd, that when *Moſes*, that faithful Servant of the LORD, was near leaving the People, being one Hundred and twenty Years old, he wrote the Law, and delivered it to the Prieſts which bore the Ark of the LORD, and unto all the Elders of *Iſrael*, with this poſitive Command and Charge, ſaying,—

Deut. xxxi. 12, 13. *Gather the People together, Men, Women and Children, and thy Stranger which is within thy Gates, that they may hear, and that they may learn and fear the* LORD *your* GOD, *and obſerve to do all the Words of this Law: And that their Children, which have not known any Thing, may hear and learn to fear the* LORD *your* GOD, *as long as ye live in the Land whither ye go over* Jordan *to poſſeſs it.*

Pleaſe

Please to mark here, *Strangers*, and even *Children*, were not to be overlook'd or left at Home, but to appear among the Elders at the Time and Place appointed; neither were the People of the LORD to drop or omit the due Performance of this Charge so long as they should live in the Land. Shall Gospel Duties then be dropt in this glorious Gospel Dispensation? How many good Friends, even upon their dying Beds, have been frequently concerned to advise their Survivors, diligently and duly to attend religious Meetings?

May we remember that the *Jews* began their Preparation of the Sabbath at three o' Clock in the Afternoon of the aforegoing Day, that is, of the Sixth-day of the Week: Should we not therefore now, as the Meeting-day and Time approaches, be, after a suitable Manner, abstracting our Minds and Thoughts from earthly Things, and get into a proper Concern for meeting in the Name of JESUS, with the two or three, in order to know him in the Midst of us. But would it not be a very sorry and piteous Case, if any of us should have our Minds so ingross'd and employ'd with Things of this World, that we should go talking and communing, on the Meeting-days, about earthly Concerns, almost to the Meeting-house Door, and likewise, Meeting being broken up, resume the same worldly Subjects of Discourse? If such should in the Meeting receive any Share of the heavenly Seed into their Hearts, (being too much like the

Highway Ground) are they not in Danger of having the ſame devour'd by the Fowls of the Air? Oh! therefore, how great Care and Circumſpection ought we to be found in, both in going to our Meetings, waiting reverently in them, and awfully returning from them, and even in the whole Courſe of our ſhort and uncertain Time? If therefore an honeſt Concern of this kind was come into and duly obſerv'd by the Profeſſors of Truth, that is, a proper Exerciſe, a ſtrict Obſervation of the Hour appointed, and a ſuitable Concern and waiting for the ſenſible Enjoyment of the divine Preſence; all which neceſſary Steps I am well aſſur'd the Principle we profeſs would, if rightly obey'd, lead all its Profeſſors into; our religious Meetings would, in the beſt Senſe, become Times and Places of Pleaſure and Profit united; and as for the moſt Part, or often, our Meetings have in them ſome Children, ſome infirm Perſons, who are ſcarce able to endure very long Meetings, though we cannot limit the Continuation of our Meetings by the Clock or Hour-glaſs, yet by the Methods aboveſaid, thro' the LORD's Bleſſing thereupon, Meetings would be ſhort and ſweet, and the Performance of this our reaſonable Duty would be render'd unto the general not grievous, but joyous and profitable, even to the ſincere Weaklings of the Flock, according to the Aſſertion of him who has promiſed his bleſſed Company, —*My Yoke is eaſy, and my Burden is light.* And inaſmuch as our Profeſſion of the Guidance and Teachings of the HOLY SPIRIT in the Goſpel-

Diſpenſation,

Diſpenſation, implies an Abrogation of the typical Ceremonies commanded and practiſed under the *Moſaick* Law, how greatly it behoves us, and under how cloſe Obligations do we lie, who profeſs the bleſſed Truth, ſo to demean ourſelves at all Times, and in all Places, (but eſpecially in our religious Meetings) that nothing inconſiſtent with our high Profeſſion may appear; no ſcandalous Dulneſs or Sleepineſs, no gaping or yawning, no wandering Eyes, no unbecoming or reſtleſs Poſtures, may ever appear in the Times of our Devotion; for, to be ſure, whether we watch ourſelves rightly or not, the Eyes of the People are upon us; and if, while we profeſs to be come beyond Ceremonies, formal Prayer, premeditated Sermons, formal Singings, and the like, any of us ſhould be ſo unhappy and unwiſe, by an imprudent Conduct, Lukewarmneſs, and an unconcerned Frame of Mind in our religious Meetings, to give Occaſion to any that have their Eyes upon us, ſome it may be for Good, and ſome otherwiſe, to ſay, *we, or any of us, are ſo poor, that we have neither Shadow nor Subſtance*, we ſhall certainly hurt our Souls, and be bad Examples to others.

Finally, my Friends, having in much Love, Charity and good Will, not (I aſſure you) with a View churliſhly to expoſe the Failings of any weak Brother or Siſter, but rather by Way of Caution to all where theſe Lines may come, made the foregoing Remarks, I now moſt dearly ſalute you our dear and near Friends, who have

dedicated the Day of your Health and Strength to the Service of Truth, in diligently attending Meetings, and faithfully diſcharging your Duties therein, but now either thro' want of Health, or by reaſon of old Age, or other Circumſtances, are render'd incapable of appearing in religious Aſſemblies; be not diſcouraged, the LORD is with you, his holy Arms are about you. —*Truſt in the* LORD, *for in the* LORD JEHOVAH *is everlaſting Strength:* He, who accepts of a Man according to what he hath, and not according to what he hath not, will accept of your ſincere and private Devotions, and you may, I truſt, by Faith, lay hold on theſe Words of CHRIST, as if ſpoken to you, — *Fear not little Flock, for it is your* FATHER's *good Pleaſure to give you the Kingdom.* And alſo, I am ſatisfied ye may lay hold on that Promiſe, — *If a Man love me, he will keep my Words, and my* FATHER *will love him, and we will come unto him, and make our Abode with him.* O my dearly Beloved, altho' you be depriv'd of appearing perſonally with your dear Friends in publick Aſſemblies, you have here each of you, through the moſt merciful Condeſcenſion of the LORD, a moſt comfortable, moſt gracious Promiſe of the permanent Company of the FATHER and the SON, who will make their Abode with you.

Luke xii. 32.

John xiv. 23.

In the Love of the everlaſting Goſpel I greet you, and bid you all *Farewel*, who am your truly well-wiſhing Friend,

DAVID HALL.

P. S. Some may perhaps have ſaid, or may ſay, *I can have as good a Meeting with a good Book by my Fire-ſide, as you can have at your publick Aſſembly. Anſw.* We muſt own the LORD is omnipreſent, and will undoubtedly own his Peoples private Devotion, tho' they cannot perſonally attend with their Friends; but whilſt they are favoured with the Bleſſing of Health and Strength, it is according to the Apoſtle's Exhortation, *Heb.* x. 25. and divers other Scriptures, their undoubted Duty to meet and aſſemble together, to demonſtrate their Care for the Maintenance of the publick Worſhip of ALMIGHTY GOD. And it is often obſerved, that this pretended Fire-ſide Devotion is only an Excuſe, and tends to the Deſtruction rather than Edification, not only of ſuch Particulars, but of the Society in general.

I much deſire that the worthy and wholſome Advices, lovingly and ſuitably, from Time to Time, recommended to us by our Yearly-Meeting on divers particular Accounts, and eſpecially theſe that follow, as pertinent to the Matter in hand, may be read and duly obſerv'd by us all.

Yearly-Meeting's Epiſtle, 1754.

" We farther find ourſelves, *dearly beloved* " *Brethren*, earneſtly concern'd to remind you " of another Mark of Degeneracy too viſible " among us, *viz.* a Negligence of attending

" our appointed Meetings for Worſhip, both
" on the Firſt-days and other Days of the
" Week: A Neglect which calls for ſeaſonable
" Reproof, and a preſſing Exhortation, that a
" religious Concern of attending all your Meet-
" ings, and eſpecially of your Week-day Meet-
" ings, may grow, increaſe, and become more
" general; this we recommend as the proper
" Means of renewing your Strength, and as
" ſuitable Opportunities of abſtracting your
" Thoughts from the Hurries and Incumbrances
" of worldly Affairs, and of habituating your
" Minds to a ſerious Meditation on heavenly
" Things: And, *dear Friends*, let not the Small-
" neſs of your Numbers diſcourage you from
" conſtantly attending thoſe Meetings, inaſmuch
" as the Words of CHRIST remain unchange-
" ably true and ſtedfaſt,—*Where two or three are*
Mat. xviii. 20. " *gathered together in my Name, there am I in the*
" *Midſt of them.* And as your Affections come
" to be ſet on Things that are above, your De-
" light will be in frequent Retirement from the
" World, its Trade and Concerns, and your
" chiefeſt Care will be to lay up Treaſure in
" Heaven, ſecure from the Reach of Corrup-
" tion and Diſappointment; and then where
" your *Treaſure* is, there will your Hearts be
" alſo. But on the contrary, it hath been juſtly
" obſerv'd, that where Remiſneſs and Neglect
" of attending Meetings for Worſhip hath
" prevail'd, it hath been too often an Inlet to
" farther Declenſion, and an Introducer of ſuch

" other

" other undue Liberties, as the *Truth* and its " Guidance do by no means admit of.

" The real and ſubſtantial Enjoyment of " Peace, increaſing in Proportion to your Pro- " greſs in Obedience, your Aſſemblies for the " Worſhip of ALMIGHTY GOD will become " your chiefeſt Joy; and your own Taſte and " Experience of the Conſolations therein re- " ceiv'd, will attract you to thoſe Places of " ſpiritual Feeding and Refreſhment, with an " Earneſtneſs of Deſire, even ſuperior to that of " a natural Man, when being hungry, he reſorts " to the Place of receiving his daily Bread. As " you attain this excellent Diſpoſition of Mind, " you'll rather come before than after the ap- " pointed Time of Aſſembling, and render the " Repetition of the wholſome Advices, often " given on that Account, leſs neceſſary in Time " to come."

Yearly-Meeting's Epiſtle, 1755.

" Let us, we earneſtly intreat you, *Brethren*, " under the preſent Circumſtances of outward " Eaſe and Liberty in Matters of Religion, " which GOD in his Mercy hath influenced the " King and Parliament to continue to theſe " Nations, beware of indulging ourſelves, and " of ſitting down at Reſt, or falling aſleep, " in a State of Indolence and carnal Security, " *&c.* And, *dear Friends*, be mindful to attend " your religious Meetings at the Times ap-

" pointed, and labour diligently to have your
" Minds gather'd to the Gift of divine Grace in
" your own Hearts, that ſo you may witneſs a
" profiting by your coming together. Where-
" fore, aſſemble yourſelves in Fear, and hold
" your Meetings in an awful, humble, and
" reverent Frame of Spirit, conſidering your-
" ſelves as under the Inſpection of his all-ſeeing
" Eye, who penetrates into the moſt inmoſt
" Receſſes of Men's Hearts, and from whom
" nothing can be hid."

To FRIENDS *of* Knaresborough *Monthly-meeting, held at* Aſquith, *the 29th of the Fifth Month* 1755; *with Deſires the ſame may be preſented to the next enſuing Quarterly-meeting at* York; *which, at the Requeſt of the ſaid Quarterly-meeting, is here printed with the foregoing Treatiſe.*

DEAR FRIENDS,

NOtwithſtanding I have ſometimes heretofore taken the Freedom to write unto you in Brotherly Love, it may be, in ſome Degree, to the like Import with the following Lines; yet nevertheleſs, often remembring you in my Prayers, in a renewed Manner I now find Drawings in my Mind again hereby to ſalute

you

you in the Love of the Goſpel, even in a dear and near Manner, with earneſt Deſires that ye may every one, in your ſeveral Stations, Growths and Capacities, whether Elders or Younger, Parents or Children, Maſters or Servants, be truly obedient to the Dictates and Guidance of the bleſſed Spirit of Truth ye profeſs, that thereby ye may be preſerv'd from every hurtful Thing, and may be guided into all Truth, both in your temporal Concerns and religious Duties, and in faithfully bearing your ſeveral *Chriſtian* Teſtimonies for GOD (when call'd thereunto) againſt Tithes, and all antichriſtian Impoſitions, Cuſtoms and Demands whatſoever, and may be graciouſly help'd to reduce to Practice thoſe excellent Precepts of the Apoſtle to the *Epheſian* Church, *viz.* —*Children obey your Parents in the* LORD, *for this is right. Honour thy Father and Mother,* (which is the firſt Commandment with Promiſe) *that it may be well with thee, and thou mayſt live long on the Earth. And, ye Fathers, provoke not your Children to Wrath, but bring them up in the Nurture and Admonition of the* LORD. *Servants, be obedient to them that are your Maſters according to the Fleſh, with Fear and Trembling, in ſingleneſs of your Heart, as unto* CHRIST; *not with Eye-ſervice, as Men-pleaſers, but as the Servants of* CHRIST, *doing the Will of* GOD *from the Heart; with good Will doing Service, as to the* LORD, *and not to Men: Knowing that whatſoever good Thing any Man doeth, the ſame ſhall he receive of the* LORD, *whether he be bond or free. And, ye Maſters, do the ſame Things unto them, forbearing Threatning,* Epheſ. vi. 1, 2, 3, &c.

Forbearing, knowing that your Master also is in Heaven, neither is there Respect of Persons with him. Finally, my Brethren, be strong in the LORD, *and in the Power of his Might. Put on the whole Armour of* GOD, *that ye may be able to stand against the Wiles of the Devil.*

My dearly beloved Friends, in much Brotherly Kindness and Charity, I tenderly sympathize with you that may be under Suffering or Discouragement in any Respect, and particularly in this, That divers of the worthy Elders and Ministers, in some Places, are remov'd from you by Death, and divers Meetings may now be small and reduced; I beg you will not be too much discouraged on this Account; for the all-sufficient Rock and Root remains, which, as ye duly observe it, will supply all your Wants, and will qualify and teach Parents and Elders to be good Examples, and rightly to instruct their Children and young Generation, by Precept and Pattern, as nursing Fathers and nursing Mothers, and likewise would direct and help Children and Youths to demean themselves aright toward Parents and Elders, Servants towards Masters, and Masters towards Servants.

O dear Friends, I beseech you go not out after the *Lo-heres*, and *Lo-theres*, now crying aloud in the Nation, but diligently attend your religious Meetings, both on the First-days and Week-days, and other Meetings for Truth's Service, as you may find your Way opened, while

while you are favoured with the Bleſſings of Health and Strength, and there devoutly wait for the ſpiritual Appearance of CHRIST, who hath given this gracious Promiſe,—*Where two or three are gathered together in my Name, there am I in the Midſt of them.* Mat. xviii. 20.

It is now in my Heart lovingly to addreſs and adviſe you, concerning two particular Things of no ſmall Importance, *viz.*

1ſt. Beſure to watch againſt the leaſt Appearance of any Thing that would gender to *Diſcord*, and, with all Care and Circumſpection, labour to keep the *Unity of the Spirit in the Bond of Peace.* — *Now I beſeech you*, as ſaith the Apoſtle, *Brethren, by the Name of our* LORD JESUS CHRIST, *that ye all ſpeak the ſame Thing, and that there be no Diviſions among you, but that ye be perfectly joined together in the ſame Mind, and in the ſame Judgment.* Wherefore, whenever any Matter of Debate may happen to be, wherein Friends may be of different Sentiments, it is much to be deſired, that all Friends would labour ſo to keep to and under the Government of the meek Spirit of JESUS, as that all Animoſities, Ill-temper, exaſperating Expreſſions and Reſentments, may be prevented, and that mutual Love, that certain diſtinguiſhing Characteriſtick of the Diſciples of CHRIST, may ever be in all Caſes maintain'd and retain'd among us; which honeſt Care and Concern, would, I firmly believe, greatly tend to the Praiſe of him our heavenly 1 Cor. i. 10.

heavenly Head, and to the Edification of his Church and People, through the Influence of the divine Spirit, ſo that we might thereby really and experimentally know the bleſſed Efficacy of divine Love, according to the Apoſtle's extenſive and moving Aſſertion.— GOD *is Love, and he that dwelleth in Love, dwelleth in* GOD, *and* GOD *in him.* O bleſſed Dwelling! O glorious, and ſafe, O comfortable Habitation!

1 *John* iv. 16.

2*dly*. That all the young and riſing Generation, and Children of believing Parents eſpecially, may carefully wait, and truly endeavour to know and dwell under the Croſs of CHRIST, and to be acquainted with the bleſſed Truth, even the glorious Appearance of CHRIST in their own Hearts and Souls, being the Principle of their Education, and the refining, abſolutely neceſſary ſaving Baptiſm thereof, that thereby they may be made truly uſeful Members of the one Church and Body of CHRIST, be ſerviceable and honourable Inſtruments therein while here, (as right Succeſſors of the faithful Miniſters and Elders now gone, and going off the Stage) and Inheritors of the Kingdom of Heaven hereafter. —*Acquaint thyſelf therefore with him, and be at Peace, ſo ſhall Good come unto thee*, ſaith one in *Job*. If our dear young People would be perſwaded to chuſe the bleſſed Truth for their Portion, and the GOD of *Jacob* for the Lot of their Inheritance, then would the enriching Bleſſing of GOD attend them in all their Enterprizes; then would the LORD bring up many that are low,

Job xxii. 21.

low, to ſit as among Princes, and would provide for them, and ſupply their Wants, according to the gracious Promiſe of bleſſed JESUS, —*Seek ye firſt the Kingdom of* GOD, *and his Righteouſneſs, and all theſe Things ſhall be added unto you*: And as the Royal Pſalmiſt ſaith,—*The* LORD GOD *is a Sun and Shield, the* LORD *will give Grace and Glory, no good Thing will he with-hold from them that walk uprightly.* And thus would they be preſerved from the various Snares and Gins that are cunningly laid by our common Adverſary for the Feet of the Youth, eſpecially in this afflicting Caſe of *mixt Marriages*, wherein ſo many of our careleſs, diſobedient Youths have ſo often fallen, and alas! yet are falling, to the inexpreſſible Sorrow of their honeſt Parents, and to the great Trouble and Exerciſe of their truly welwiſhing Friends, and the Society in general; but alas! the greateſt Loſs is their own. And verily, we have many Inſtances at this Time of the miſerable Situation ſuch poor reſolute inconſiderate Creatures have brought themſelves into, by their imprudent and diſagreeable Proceedings and Contracts on Account of that very momentous Affair of *Marriage*. Let therefore, I beſeech you my dear young and unmarried Friends, the Harms and By-ſteps of others, with the diſmal Conſequences thereof, be your timely Cautions.

Mat. vi. 33.

Pſalm lxxxiv. 11.

Faithful Friends in theſe ſorrowful Times, can but deeply lament to ſee ſo many of our young Men and Women ſo far ſtraying from the

the Principles of their Education, and the ſettled and well known Rules of our Society in divers Reſpects, but in particular, I ſay, in that, (which is now weightily before me and many others) even that diſagreeable, dangerous Error of *mixt Marriages*, whereby Confuſion and Perplexity are uſher'd into Families, Meetings, and the Society. How many that might probably have been of ſingular Service in the Society many Ways, have forfeited their Unity with Friends, render'd themſelves lame, and rather Cauſes of Affliction, than Help to the Community; have involv'd themſelves in many Inconveniences, by reſolutely deviating from the ſaid wholeſome and ſafe Rules agreed upon by the Society in the Wiſdom of Truth, in this very afflicting Caſe? Wherefore, in the Bowels of Love, once more I earneſtly intreat you, that are not yet enthrall'd in that diſmal Yoke of Bondage, *Stand upon your Guard; watch and pray, that ye enter not into Temptation* of any Kind, and eſpecially that ye be not allur'd into theſe Snares of being *unequally yoked* in theſe Kinds of unſuitable Marriages, which have perhaps ſeem'd pleaſant to ſome at the firſt, but generally have, and do prove bitter Cups afterwards, it having long been, and yet is, the Senſe of ſolid and judicious Friends, that the Hand of divine Providence is againſt ſuch diſagreeable Matches.—*Bread of Deceit is ſweet to a Man, but afterwards his Mouth ſhall be fill'd with Gravel*, ſaith wiſe King *Solomon*.

Prov. xx. 17.

Finally,

Finally, my dearly Beloved, who have at Heart the Proſperity of *Zion*, as the preſent State of Affairs, with regard to the Church, and the ſecular Powers, ſeems loudly, in an eſpecial manner to call upon us, as in Times paſt on a certain Occaſion,—*Prepare to meet thy* God, O Iſrael! I humbly and fervently beg, that we may dwell ſo inward with the Lord, ſo humble ourſelves under his mighty Hand, that we, being ourſelves preſerv'd in Covenant with him, may in true Brotherly Love, and *Chriſtian* Sympathy, be help'd rightly to remember and pray for our Brethren all the World over, and particularly for thoſe our dear Friends who may now be under Sufferings and Probations, occaſion'd by the Commotions of *War*, which we in theſe Parts do but, as yet, hear the Rumours of, that the everlaſting Arms may be underneath their Souls, that they may be by him directed, protected and ſupported through, and under all the Trials they may, by divine Permiſſion, meet with; and, with the Exhortation of the Apoſtle, — *Watch ye, ſtand faſt in the Faith, quit you like Men, be ſtrong. Let all your Things be done with Charity*; I bid you *Farewel*, who am 1 *Cor.* xvi. 13, 14.

Your Brother in the Unity of the Spirit, and Bond of Peace,

Skipton, the 24th of the Fifth Month, 1755. DAVID HALL.

P. S.

P. S. I beſeech you, dear Friends, bear this further Caution and following Word of Exhortation, that is to ſay, Carefully beware of, and avoid that vile and antichriſtian Practice of *Evil-ſurmiſing, Backbiting, or ſpreading evil Reports of any Brother or Siſter behind their Backs*; but rather, if any of us ſhould hear ſomething amiſs concerning any Friend, let ſuch who hear of it, in a friendly and brotherly Manner, go to the Perſon of whom the Report is rais'd, lovingly enquire into the Truth of the Caſe, and friendly admoniſh as the Caſe may require, purſuant to that cordial and *Chriſtian* Direction of the Apoſtle,— *Brethren, if a Man be overtaken with a Fault, ye which are ſpiritual, reſtore ſuch an one in the Spirit of Meekneſs, conſidering thyſelf, leſt thou alſo be tempted*; ever mindful of CHRIST's excellent Precept, — *And as ye would that Men ſhould do to you, do ye ſo to them likewiſe.*

Gal. vi. 1.

D. HALL.

24 MA 59

F I N I S.